MEN AND RELIGION
MESSAGES
THE CHURCH AND THE PRESS

Christian Education

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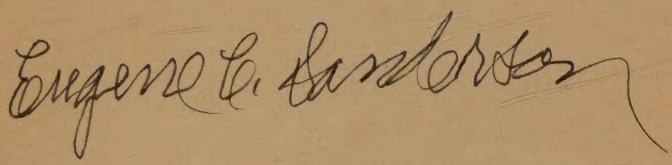

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Messages of the Men and Religion Movement

Complete in Seven Volumes; including the Revised Reports of the Commissions presented at the Congress of the Men and Religion Forward Movement, April, 1912, together with the Principal Addresses Delivered at the Congress

VOLUME VII

The Church and The Press

3439

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YOUNG MEN'S CHRISTIAN ASSOCIATIONS

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INTRODUCTION

This Report is the first effort made by the Christian churches of North America to present a scientific, nation-wide study of the relation of the periodical press to religious work. The uniqueness of the volume will be apparent to all who read its pages; and its importance is even greater than its uniqueness.

When a Publicity Commission in connection with the Men and Religion Congress was proposed, the leaders doubtless did not realize the opportuneness of the innovation. Neither did anybody else. The investigations of the Commission have proved that the times were peculiarly ripe for a fresh consideration of the relation of organized Christianity to the established agencies of approach to the general public. All over the land, it now appears, many Christian men, institutions and enterprises have been groping after new and better ways of presenting to their entire communities the claims of their work and of the ageless gospel. The sentiment is widespread that while the truth of the Message has not changed, the new times demand the most modern methods of conveying the Good Tidings to all men.

There can be no doubt, in the light of the facts which this investigation have developed, that the

church is aroused upon the subject of publicity; that the old note of subserviency to the press has gone from the church; and that with enhanced self-respect the church stands ready to put her business of publicity upon a business basis, and to require from the press the proper consideration which her place in the community deserves.

The foundation of this volume is a large body of information gleaned through the means of carefully prepared questionnaires, sent out prior to the Men and Religion Congress to all the leading daily newspapers of the country, to the foremost religious newspapers, and to a large list of representative ministers and laymen. The aim was to base the findings of the Report upon ascertained facts. Thanks to the courtesy and interest of a host of ministers and laymen and of editors and publishers, the Commission was put into possession of a mine of valuable data affecting the subject in hand.

Even the circulation of these questionnaires has had a widespread educational effect. It has set the newspapers and the churchmen to considering afresh this whole subject. Many special articles have appeared in the secular and religious press upon this theme of religious publicity; and all the publications that are issued for workers in the field of journalism and advertising have treated the subject again and again. The agitation in which this Commission has been permitted to bear a part has really had nation-wide results. The work of the Commission, we

are persuaded, has been worth while, even had this volume not resulted.

The reflex influence of Christian publicity is doubtless fully as important as its direct action. The churches have been set to examining themselves. The first question asked by many shrewd men, after the appearance of the advertisements upon bill-boards and in daily newspapers in connection with the Men and Religion Congress, was, "Is the church really making good?" "Are people, all sorts of people, as welcome in the churches as these advertisements say?" Thus the persons responsible for the churches are confronted with the necessity for bringing up their goods to the level of their advertisements. It will not do to advertise a generous welcome to all men and then to give the stranger only a stereotyped greeting when he responds. The inevitable tendency of persistent advertising, in this field as in all others, is toward the constant improvement of the thing advertised. If the church goes into advertising in earnest, she will find herself sloughing off, all unconsciously, many useless, hindering encumbrances which she had not before been conscious of, or discerning, had not supposed she could dispense with. Doubtless we shall be surprised by the happy changes that will be gradually wrought in the church through the reactions of successful publicity, and through the self-examination which these induce.

The opportuneness of this volume is note-

worthy in the case of the newspapers, as well as in the case of the churches. The interrogation point of our times has been of late standing over against the door of the newspaper office. The public press is being called upon, as perhaps never before, to give an account of itself, and to prove itself worthy of the confidence of the public. The extent of the distrust of the daily newspaper that is abroad in the land should give pause to all editors and publishers, and lead them to a self-examination like unto that which the church is undergoing. What thoughtful persons believe concerning a newspaper really determines that paper's value in all its departments.

It is no idle dream that both press and church, in these new and reorganizing times, should, in all brotherliness and mutual respect, cooperate to the advantage of each other in the service of the great public, to which both are indispensable.

I

THE CHURCH AND THE PRESS: THE TWO GREAT AGENCIES OF DEMOCRACY

The press and the pulpit, under American conditions, are, or ought to be, allies in the service of American civilization. The one is the mouthpiece of that civil organization called the *state*. The other is the mouthpiece of that religious institution called the *church*. Both are organs and agents of the life of that larger unity called *the nation*. Neither the press nor the pulpit will come to its own until each recognizes with intelligence and enthusiasm not only its own opportunity but also the obligation of the other in making wholesome and strong the life of the commonwealth.

It is this community of interest and of responsibility that constitutes the natural alliance between the newspapers and the churches, the actual and working facts which the Publicity Commission of the Men and Religion Forward Movement was set to investigate and to report upon to the National Conservation Congress. The existence of such an alliance may not be appreciated, it may even not be recognized, on either side. But the conditions of American life,

the fact of American democracy, and the relations of both the newspapers and the churches to the American people, all conspire to make allies out of these two great agencies of public opinion.

The background of this alliance is the fact of the democracy, and the further significant fact that in the democracy public opinion is the power behind the throne. If there is reality in the democracy of the United States or of Canada, if under either form of self-government there is realized "the government of the people by the people and for the people," the forces making for the informing, stimulating and directing of public opinion will in the long run dictate the policy and dominate the life of the nation.

It is the function of the newspapers to report the events of the day, to organize those events as factors in the movement of thought and life, and to interpret that movement as indicative of the progress of civilization. Every event of human interest and of real significance comes within the survey of the press; social, industrial, economic, political, religious, missionary—it matters not what the category, the thing that happens is of interest to the press. The measure of its interestingness depends on its meaning and bearing in the large course of things which make up the current of human events.

Similarly the churches are vitally interested in the very same happenings which the news-

papers report. At the heart of those happenings, the churches believe, is a moral element. The motive impelling the movement of human events is at bottom a religious motive. Things themselves do not move. They are moved by some power not themselves. Events of themselves do not happen. They are brought to pass. This is a moral world. "Through the ages one increasing purpose runs." There are ebbs and flows. There are currents and eddies. But life moves forward. All its toils are "cooperant to an end." That end is not chaos, but God—

> "That God, which ever lives and loves
> One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves."

Holding that faith in the moral order of the universe, the men of the churches, if their faith is rational and their activities intelligent, must relate themselves to life and its enterprises as they find them, and must work together with the nature of things to fulfil the promises of a better day. What is happening in politics, in trade, in the centers of industry, in the circles of labor—all these things, the facts of which the newspapers report, are interpreted by the prophets of religion in the steadier light of their divine philosophy of life. The thousand eyes of the press, searching out the hidden things of the workaday world, are eyes for the church as well as for the world. The leaders of the

church are more recreant to their high duty if they stand apart from the news agencies of the press than would be the leaders of the state if they held themselves aloof and counted the newspapers an alien or an enemy.

That there has been alienation between the newspapers and the churches in America is known to every man who has been in working touch with both. This alienation is the result of mistaken and short-sighted views on both sides. On both sides the very nature of the work, humanly speaking, tends to a narrowness which breeds distrust. Daily dealing with the seamy side of life, its failures, its contradictions, its moral obliquities, tends to touch with cynicism the life of the newspaper man. For him ethical distinctions are not clearly marked, things are not wholly right or wholly wrong, people are not altogether good or altogether bad. He lives in a half-shadow. On the other hand the preacher, if he have popular power, tends to positiveness of opinion and to the dogmatic style. His habit of making exact and definite moral distinctions and of pronouncing on the moral quality of conduct makes him impatient of the attitude of the typical newspaper man. There is a difference of viewpoint which often explains why they do not see eye to eye on problems which are of public interest, and with which both the church and the press have to do.

Not only is there a difference of mental at-

titude, there is often a difference of perspective. The older theology often stressed the other-worldly and the ultimate at the expense of the present and the near. The wrong conditions of life here found compensation in the prospect of perfect satisfaction in life hereafter. The average temper produced by newspaper experience does not easily reconcile a man to that attitude of the old-time preacher. The habit of the newspaper editor is to denounce present-day unjust conditions and to demand their reformation here and now. The preacher was inclined to think the editor flippant because he did not take seriously the exhortation that people should submit themselves to inequality and injustice as things ordained of God. The editor turned away from the preacher as from an unpractical theorist. The one magnified the unseen and eternal, the other sometimes cared more for the obvious and temporal.

But whatever may have been true in the past, and whatever the tendencies still may be, the facts brought under survey by the Publicity Commission now reporting, gathered from cities and towns in all parts of the country, go to show that a new spirit is at work alike in the press and in the church. Social service, with keen regard for social conditions, is more and more the burden of the churches; and more and more the newspapers are going back of external conditions to take account of the determinant factors in moral character. When the preachers

seriously ask What? and the newspaper men as seriously ask Why? they begin to find themselves rubbing shoulder to shoulder in the same street of life.

It is this new sense of a common opportunity and a common obligation that is bringing the churches and the newspapers of America into closer relations. Both are beginning to feel their responsibility for preserving the type of American civilization—for saving alive the soul of the American nation. The newspaper men already know the facts—the honeycombing influences at work in democracy eating away the fiber of our national character. We are learning, too, that while something is needed more potent than what we choose to call "the preachers' pious dope," that something must also be more radical, more redemptive, more dynamic, than the self-centred philosophy and the self-interest motive of our own played-out schemes of reform. Face to face with life as we know it—the sordid life of the crowd, the selfish life of the privileged, the worsted life of the sinful—we have learned that unless there is available a power that is not man's power our American democracy, under the fearful strain of class competitions at home and international antagonisms abroad, must end in disruption and despair. We are coming to believe, as our English fellow-craftsman, Harold Begbie, came to believe, that unless religion supplies a divine redemption, society as we know it is doomed.

We therefore turn to the prophets and teachers of the supernatural religious faith, and, in sincerity born of serious conviction, we invite them to this task, which, speaking after the manner of men, neither they nor we can tackle adequately alone. They need our publicity; we need their gospel.

If, under the inspiration of this larger hope, the newspapers and the churches yield to the diviner impulses now astirring, the leadership of the common people will be neither weak nor despotic. Righteousness will be the quality of life. The service of others will be its standard. And in the end, here, in the midst of our redeemed politics and regenerated social economics, the dream of the prophet will come true. We shall see a new earth wherein dwelleth righteousness.

II

THE HUMAN INTEREST IN RELIGIOUS NEWS

If, as has been cleverly said, whoever makes goodness uninteresting sins against virtue, then the preachers and editors who are responsible for the dreary stretches of mechanically-bulletined "church notices" in the daily newspapers, instead of live and varied and well-displayed religious intelligence, have a formidable account to settle somewhere. The ingenuity of the evil one could scarcely devise a more successful method for making the churches seem cheap, trivial, stupid, and unattractive than these solid columns of free advertisement, which in many newspapers pass muster as the only "religious department." It is little wonder that our questionnaires from the editors report that readers show no special interest in this dehumanized, devitalized sort of stuff.

There really is no good reason—aside from the curious blindness of church people and the evil notion current in the world that religion is inherently "dry"—why a religious feature in a daily newspaper should not be as diversified, ingenious, and readable as a sporting page. Given expert newspaper men to handle the theme, men who know the lingo of the crowd

as well as the language of Canaan, independent commentators and interpreters, with adequate reportorial and artistic assistance, and a religious page would show more variety, attractiveness, and information than is at present imparted through the average sporting department. In a counting of heads it would probably be discovered that the church-going constituency is larger, more representative, and more substantial than that which finds its chief interest in athletics. This statement is made in full recognition of the wholesome fact that many readers of the sporting page would have to be included in the religious constituency, and that there are many churchmen who are devoted followers of the sporting features.

The question resolves itself largely into one of eyes or no eyes. Ability to discern the real quality of much that is included within the church's realm is first of all needed on the part of newspaper men, and of the churches as well. Most church folk do not know what is news; and neither do most editors, when it comes to this special field of interest. The everyday routine of local congregational activities, the personalia of ecclesiastical operations, the occasional scandal, the laudatory notices of churches which are supposed to rejoice to "see a piece in the paper" about themselves (all of which are the most routine, commonplace and un-newslike matters), have by long usage usurped the place of the real news of religion, the news that any-

body would be glad to read, simply for its intrinsic interest.

At the basis of all religion lies the most stupendous and dramatic concern of life—the bared soul of man confronting the eternal mysteries. This always has been and always will be the greatest subject of human interest. The ephemeralities of politics, business, economics, social movements, and the day's petty round of incidents, can never supplant religion in the thought of any serious person—and all persons become serious upon this subject at some time or other. That the principal thought of the majority of people is almost wholly disregarded, and certainly inadequately portrayed, by the newspaper press, is illustrated in the portentous and manifest tendency of Americans today to seek after new and occult forms of religion. This tendency is rarely, if ever, so much as touched upon by the daily press. Immense spiritual and intellectual readjustments are in progress in our land and times. Who would know it from a faithful perusal of his daily paper?

Every editor agrees that "the human interest story" is the most desirable. No field is so prolific of these as the church. Here, to cite, is the story of a brave young girl, a chronic invalid, into whose chamber of isolation the Christian Endeavor society introduced a telephone. By means of this she was brought into relation with a wide world. The church services were made accessible to her: she was permitted to

minister to many lonely and discouraged friends who needed her cheering sympathy. She herself was visited frequently every day over the telephone by her fellow Endeavorers. Thus, thanks to a twentieth century invention, this lonely soul was emancipated, and made a minister of mercy to a large community.

Or, again, here is the common tale of a venerable minister whose christenings and marriages and funerals have each totalled more than a thousand, and who boasts that there has never been a divorce among all the men and women whom he has married. What a character study a skilled journalist could write of such a man!

Here is the young man called to a New Jersey pastorate a few weeks ago, on whose body are more than two hundred scars, all representing offerings of his own flesh to a burned child.

In outward seeming, few news events appear more uninteresting than a Methodist Conference; yet a reporter with a seeing eye can open up pages of tragedy and romance, and sometimes comedy, behind the annual appointments. Here is a man who has given up a successful business career in middle life, to take a four-hundred-dollar charge in the ministry; what a rebuke to shallow criticisms of the calling! Less beautiful, but equally true, is the story of one of the great men of a conference, a Civil War officer, a friend of the nation's great public men, who is driven from the important pulpit he has filled acceptably, at the behest of an eager, ambitious

young preacher, with organized "influence," who wants the old man's post and threatens to leave the denomination unless he gets it.

This tragedy of the old and the new crops out peculiarly in religion. Here is a preacher from the country visiting the city to fill several appointments. Because he has old-fashioned scruples about riding on the trains or street cars on Sunday, he finds himself obliged to walk fifteen miles to keep his appointments, and does it without a word of complaining or self-pity. Akin to him is the minister who finds that the type of religious thought and activity which prevailed in his days of training have passed away, and he is called upon to adjust himself to new times, and perhaps challenged to surrender what are to him deep personal convictions. The merging of old churches about which the sacred vines of memory have twined for many hearts, gets little space in the news columns, yet often it is worthy of a book. The fidelity of old families to the downtown churches is frequently worthy a long story, though it receives no mention.

The news value of the ministry of individual religious workers is seen in the hunger of the public for more and more of the story of Jane Addams. There are hundreds of lesser Jane Addamses in American cities. A certain minor poet has had wide attention from the press of England and America; but nobody has written of the greater poem that his father has lived, in

beautiful ministry to the alien population of an Eastern city. Amid all our sordid and silly stories of society folk, how seldom do we hear of the gracious women who, without ostentation, and in selfless simplicity, are ministering to their fallen sisters and to the poor of the community?

Begbie's book, "Twice Born Men," has had a wide reading, but it seems to have introduced no city editors to the inexhaustible mine of human interest stories that may be gathered in every rescue mission. There is not an important city in the land that has not these Christian ministries to the "down and outs." In any one of them a novelist could find abundant material. Occasionally in the magazines, and more frequently in books, we read descriptions of meetings which all familiar with city rescue work know are commonplace. The newspapers miss them. Higgins, the "sky pilot to the lumberjacks," like Grenfell of Labrador, and the late Sheldon Jackson, have had their stories told in books and magazine articles, but they come and go among the daily newspapers with seldom a word of recognition. In New York City not long ago, there attended an ecclesiastical gathering a home missionary superintendent from Texas who quaintly said of himself that he sometimes slept in a bed a hundred miles wide—meaning that he frequently slept on the open prairie—and whose shaping hand was upon many a new community; yet, of course he had never a line from the newspapers; which are open-

eyed only to the well-labelled and photographed dignitaries. The one piece of literature which has come out of the Canadian Northwest is the work of Ralph Connor in portraying the lives of the home missionaries there.

The romance and charm and vivid human interest of foreign missions remains yet to be interpreted to the great public.* The son of a wealthy Philadelphia family is treading barefoot the highways of North Central India as a mendicant friar today, but he shares no newspaper space with the other sons of prosperity who win athletic trophies. A giant Iowan in Tokyo is the greatest single factor in promoting the cause of peace in Japan, and furthering good relations between Japan and America; but he chances to be a missionary, and so the world has not been introduced to him. The best-known name in upper Mesopotamia is that of an American woman, Miss Shattuck, of Urfa, who died two years ago, unknown to the general American public. Dr. Mary Eddy of Syria, the only woman physician in the Turkish Empire, would enjoy a nation-wide celebrity if she were doing in this country the work which is making prestige for America in the Lebanon mountains. Rev. John E. Hail, who was killed by a volcano in Japan last summer, would have been figuring in the news dispatches had his unique talents been given to diplomacy instead of to missions.

* See "The Secular Press and Foreign Missions," by Dr. J. A. Macdonald, (Association Press.)

The most potent personality in Manchuria is that quiet Scotch doctor in Mukden who, though four emperors have honored him, bears a name unknown to the public in America and Great Britain.

Possibly the accepted notion that religious leaders must be treated in perfunctory and stereotyped terms of conventionality is responsible for a lack of interest in the men who are a moving power in present-day religious life. What a character study could be written of Fred B. Smith, the leader of the Men and Religion Movement, with his piquant sayings, and with his personality so susceptible to the cartoonist's pencil! Is it not time that we had bishops interpreted to the world as human beings? Who would not welcome a good-natured Dooley sketch upon the present tendency of laymen to make the eating of dinners their most conspicuous activity? Why may not the artist's pencil, as well as the reporter's pen, be permitted liberty to portray the leaders of religion as living, breathing personalities, with their share of human idiosyncrasies? The field of religious illustration is almost wholly undeveloped. During the Philadelphia Men and Religion campaign *The Evening Bulletin* of that city printed on its first page, where it runs daily a small news drawing, a picture of the world being drawn to the cross by Men and Religion. It was a simple, dignified thing, and yet a more eloquent portrayal of the meaning of the Movement than

any editorial or news article of that week.

Every city is a well of picturesque religious stories. Has any New York paper, in its Monday or Sunday issue, attempted to set forth in vivid detail the variety of religions established here, ranging from Moslem mosques to Mormon missions, and including literally scores of varieties of religious organizations? Here is the Greek church, even as in Athens and St. Petersburg; here is the ancient Chaldean church from old Babylonia; here is the Armenian church, with its memories of many martyrs; here, doubtless, is a Coptic church, redolent of Egypt; and most of the prevailing religious bodies of Europe. Add to these the bogus and genuine esoteric cults, in addition to Buddhist, Shintoist, Confucianist, and Taoist temples, and one has in miniature the religions of the world, all within the limits of New York City.

There is a notable narrative to be written in every city of a single Sunday's activities of the church members who are ministering outside of the regular church forms. Meetings in prisons, in hospitals, in alms-houses, in asylums, with soldiers, with sailors—what a story the massed Christian activities of any one Sunday would make? Obvious as the news value of this is, who has ever seen it done in a daily newspaper?

The inventiveness and color instinct of the average editor is abdicated when he comes to treat religion. Thus it has apparently occurred to none of the enterprising and able editors of

New York dailies to indicate that this present Men and Religion Movement has created an organization which, for comprehensiveness and potency, can vie with that of any of the great political parties. There have been no political meetings of the past winter to compare with those held by Men and Religion. This very Congress is undoubtedly more representative of America and more potent in its influence upon the nation, than the nominating convention of the Democratic or Republican parties. The real significance of the present gathering, as revealing the Christian imperialism of the laymen of all the churches, still waits to be made clear to the man of the street.

The present movement of the men of the churches has proved that they have emerged from ancient parochialism, and have a real Kingdom-concern. The relation of this tendency to national affairs is not so remote as the casual observer might think. These modern movements in religion are human and not mechanical. They have to do with the breathing, pulsating life of flesh-and-blood men and women; they give the lie to the misleading statement, quoted by one of our correspondents, "If it is not sinful it is not news." There is unquestioned news value of the first order in this present enterprise, which another correspondent defines as "the bringing together of the united church on a common platform with the masses who need bread and religion."

There is also human interest in ideas. The church is productive of thoughts, and thoughts have ever made the greatest appeal to the people. The preachers of our time are thinkers. While it is true that most sermons are not meant for newspapers, yet there is, oftener than has yet been revealed, proper material for newspaper quotation in the utterances of the pulpits of America. It remains to be shown that the healthy, sane, normal development of contemporaneous thought, rather than the occasional sensational utterances of the misguided man who mistakes notoriety for greatness, makes the real appeal to public interest. Any preacher who will attack from his pulpit hobble skirts and false hair can get into print; yet he is not representative of what the pulpit is saying nor of what the people care to read. If the press is to win and hold the respect and allegiance of thoughtful men, it must represent, with discriminating vitality, the development of thought in religion, especially upon social, economic, and political subjects.

There is plenty of news in religion, but there must be more religion in newspaper men, and more newspaper instinct in religious men, ere the important service of revealing to the unchurched world Christian thought and activity, as it really is, can be adequately performed.

III

CHURCH AND PRESS CONFRONTING EACH OTHER

It is fairly within the prerogative of the modern church to survey the available data in the realm of the public press. Neither is the church likely to diminish her spirituality by showing a very deep practical interest in the uses of the so-called secular press for religious ends.

The modern church looking toward the press sees several things, as follows:

First: A most remarkable developing and readjusting of intellectual attitudes and subtle human forces proceeding under the inspiration and leadership of the press. It requires no psychologist to detect these things. The everyday man is aware of new mental attitudes and conscious of new forces shaping his thinking. The press more than any other one force has wrought these atmospheric changes in modern life. This effect has come not through any deliberate intention on the part of the press, but rather through its assiduous efforts to exploit the new ideas and achievements of the times. It has thus moved the world on by proclaiming in a world-wide message the steps of progress as the mere facts of current history. The church sees this plainer than ever.

Second: The greatest mechanical triumphs of the centuries in the realm of invention and discovery lending themselves to the task of most aggressive publicity. From Gutenberg and Faust to Richard Hoe and Mergenthaler, the genius of men has lent itself to the business of perfecting the mechanical aids of publicity. The rapid presses are augmenting their output daily, and the schemes to expedite distribution of printed pages are growing more and more efficient. It may be safe to say that in no realm of modern mechanics is there a more alert appreciation of apparatus and practical accessories than in that of the printing world. The church sees this, and is being moved by it to ask very earnest questions.

Third: The enthusiastic enlistment and subsidization in the services of the press of thousands of men ranked as among the most brainy and forceful of the country. They are men whose intellectual capacities and vocationally trained faculties present them to the day as a tremendous force to be dealt with in all matters of social, economic, civic and religious life. The editorial and contributing workers of the modern newspaper, with the men of the advertising and circulating departments, together with the army of helpers in the various mechanical branches, make a vast solidified unit of personal power that the church must reckon with. No national evil can possibly withstand the unanimous opposition of these men of the press. As

an ally in the work on behalf of community morals and social uplifting, they must not be disregarded. The brains and the conscience of the great personal force behind the public press, the church sees more fully today than ever.

Fourth: The commercialization of all the great channels of publicity. Every "em" has a money value never before realized. Magazines and newspapers are vast money-making corporations with stockholders of various tastes and ideals. Dividends are sometimes more important than principles, and when reticence on disputed points of public morals is known to please certain advertisers, there is an unfavorable effect on editorial expression. Grave perils lie at this point, and the press as the ally of righteousness meets here her sorest tempting. In view of the commercialization of the press today, no large entrance to this realm of publicity on the part of religion is possible without her paying the usual price of admission. The state of society of which the press is but an expression is so complex and public opinion is so vital to its prosperity, that the propaganda of religion cannot be carried in columns that appeal to these diverse elements of modern society for support as subscribers and advertisers. This situation is being viewed more intelligently by the church than ever before.

Fifth: That the one vast, universal means of contact of ideas with men is the press. The reading age is here. Illiteracy is being wiped

out by compulsory education, and every one reads. The newspaper finds the people with its story as no other teacher does. It gets in where other agencies fail. Backed by organized business sagacity and persistency, and reached for by a new-found hunger in the reading public, the press is the omnipresent publicity means at the disposal of the moral forces of the land.

These are some of the new-found convictions of the church as she looks toward the press. She never saw the vision of possibilities lying in this direction more plainly than today. A rising spirit within her seems leading her toward new and efficient relations with these vast means of modern publicity. Men now see that the zeal of the church for saving the individual is in no wise lessened when she sets herself to lay hold of this vast organism of the public press for the better moral education of the whole of society.

The press looking toward the church sees some very definite things today. These things enter into a fair and just analysis of the situation of the church and the press. It ought to be said that church and newspaper leaders recognize the fact that the press as it looks toward the church sees some things through inherited prejudices and that these prejudices are gradually passing. There has been an alienation and a lack of sympathy between these forces in society. The church has felt that the press was thoroughly materialized and impervious to her

idealism. The press has looked upon the church as being aloof from real life and too much occupied with her theological hair-splitting and subjective experiences. There has been some ground for both conclusions. It, however, is a happy fact that these mutual misunderstandings and prejudices are rapidly passing. Practical cooperation of these forces for God and the right is nearer at hand than ever.

First: Newspaper men viewing the church are frank in saying that a personal element has sometimes blocked good plans for the publicity of religious matters. They tell us they see, but in diminishing numbers, clergymen that appeal for publicity for their work who apparently are as anxious to advertise themselves as their work. This is so extraordinary in the realm of business that we seldom hear of it. A manufacturer wants his goods known everywhere there are men to buy, but as for his own name and fame he cares little or nothing except to be known as the maker of honest goods that get the money. That pride or wrong ideas of personal ambition may make some clergymen anxious for self-advertisement will no longer be allowed to prejudice a big newspaper world against a most efficient and sympathetic cooperation with the church for good, provided other things are as they should be.

Second: The opposite from the point just presented constitutes the real personal problem in the publicity of modern religion. The main

obstacle, as the press sees it, to any systematic publicity of religious things lies in the fact that there is no zeal for advertising in the church nor among her ministers. The clergymen shrink from the thing on which all trade and modern business thrives. The studied and furious methods of proclaiming the virtue of merchandise and the reputation of business firms are unthinkable for most church people as being applicable to modern church work. These methods seem undignified and wholly inappropriate. The church seems almost desecrated by any connection with a bill board or a banner-lifting parade. The sense of reverence in many is shocked by the flaring announcements of religious notices in amusement columns or on sporting pages wherein all modern ideas seem to run. And the personal modesty of the minister himself makes him adverse to the campaigning for the work of a church in which his personality is the leading feature. This delicacy of feeling is a recognizable hindrance to proper publicity, to remove which thoughtful men in and out of the newspaper world feel to be a first duty of churchmen.

Third: The press viewing the church today, sees perhaps more plainly than ever a vast realm of news wherein real human interest lies. It is a realm heretofore unreached and for the most part unappreciated. The news value of many things in the religious world has been reassessed by our newspapers. Religious matters judged

from the purely human interest are to find publicity on their claims as good copy. This is in itself a great gain. The press is conscious of the fact that there is a human appeal in the quiet, obscure life of the church which the public will read about if it is properly exploited. In religious work are heroic, red-blooded, adventurous men, wearing the disguises of gentle saintliness, and all the more heroic because they have thrown their great, efficient natures into unselfish services. Pathos, tragedy, humor, sadness, suffering for others, vast ambitions of pure love for the race and incidents of devotion to men and principles that thrill the blood, lie behind the quiet workings of religion in every community. And in the new estimate of news value for the day these unwritten epics and heroics are to find their place. They will not feed an overweening personal pride, nor serve the ends of any kind of sectarianism, but they will set forward the cause of Christ in human life.

Fourth: The press, with the keen, observant generation of which it is a part, sees that religion is the mother of philanthropy and social betterment; the champion of temperance and world peace; the vanguard of all trade and civilization. The fact is acknowledged by rulers in the realm of state and commerce, that where the religion of Jesus has found root, there only is the best in human life and society possible. This fact makes the story of religious progress

in old and effete civilizations, and its reaction upon the ethical and educational trade life of peoples new and old, a story with large human interests. The press can no longer afford to let pass unwritten these stories of what might be called the by-products of religion in the world's life, though they are in no sense any other than the direct objectives of the Sermon on the Mount in its relation to home life and character. Foreign missions and home missions as such are not in the vocabulary of modern writers, but the marvelous transformations of modern life and character that have followed the work of the missionaries constitute good news, and to this with a new perception of its value the press is turning its attention. It is of vital interest and cannot be ignored.

Fifth: The press sees plainly that in spite of the development in our age of a general efficiency in all matters of trade and commerce, the church has in no wise kept pace. Her efficiency and resourcefulness are in unfavorable comparison with the achievements and impressive activities everywhere else. The Christian church notes with humiliation that after two thousand years of service she has yet the vast bulk of her work to do. She has just begun her task in a definite and fruitful way in some realms of service. This sense of humiliation and conscious inefficiency before the greatest opportunity that religion has ever had in American life, makes the leaders of the church and the

press hopeful of larger things in the use of every available agency of contact with men.

Sixth: The press sees also that new interpretations of the gospel of Jesus and new modes of applying it amidst new social and economic conditions call for more inventiveness, directness and persistency in pressing on the public the claims of religion. The pulpit still persists in power and fruitage and the social activities of the church have their very definite ministry to a population growing in need and numbers, but the whole local program must be reinforced and its influence supplemented and extended by a wise publicity. The noises of modern life are so blatant and distracting and the bid for the attention of the people by innumerable attractions in business, amusement and literature so commanding that much good being done by religious organizations is lost because the people whom they long to serve have not been forcefully advised. When religion obtrudes upon the reading public from every angle of vision as the church tower does on the landscape, then the crowds that pass will begin to be impressed more and more.

After this mutual analysis of the church and the press, is it worth while to ask how the twain can work together? Can we ally two such forces in even a small way? Will the prejudices subside, and these titanic agencies with sanctified purposes cooperate in any practical manner? The larger efficiency and prog-

ress of religion depends on the practical answer to this question.

Some things occur as perfectly simple suggestions looking toward the end of sympathetic cooperation of the church and the press.

1. The establishment of a sympathetic relation between the local church or churches and the men of practical affairs on the local newspapers. A friendly conference of men of the church and the local press will do much to eliminate the subtle mutual prejudices that inevitably grow up between public men and newspapers, from which even clergymen and religious workers are not free. The meeting will discover the natural points of contact and indicate some common ground of community service. Men who preach and men who write for the same public should at least know one another and strive to work together for the same ends. Every organization of a press club should include the preachers of the place in one way or another. No two classes of men can be of larger mutual help if they know one another than preachers and newspaper men. A conference suggests innumerable ways of public service.

2. Ministers must eliminate every suggestion of personal self-aggrandizement in the matter of the publicity they seek for their religious work. This seems a statement with an uncharitable inference behind it, but the fact must be borne in mind that temptation here is very easy

and human nature is particularly weak at this point. The work of religion and its claims on the public can be strongly pressed without the obtruding of the leader's name, and this hindrance from the point of view of the newspaper man, whether it be in reality large or small, is easily removed.

3. Religious workers must aid in a very practical way in gathering and presenting to newspapers materials of positive news value out of the life of the church. No wise newspaper man discounts the news value of much that transpires in the religious world. He simply avows his inability to cover the field. He must therefore have efficient help. Not abstracts of sermons necessarily, but things in the religious world with human interest woven into them; news items that advise of a community progress and other reading features out of the church life of vital interest to the reading public. This kind of cooperation is cordially welcomed by the newspaper managers, with the understanding that the reporting minister must take his chance with the rest of the staff on his copy meeting the ordinary vicissitudes of the manager's office. An easy door of efficient publicity service is here opened to the religious worker.

4. The religious leaders of a community can aid in the publicity service in behalf of religion by giving emphatic endorsement to papers and periodicals that seek to serve the higher welfare

of the community. The moulding of public opinion in favor of high standards in news materials and of the higher purposes of the newspaper itself, is to a considerable extent a matter in the power of religious leaders. To endorse the best is to rebuke the worst and lift the general standards.

5. Words of hearty personal approval should go to newspaper men from religious people whenever an unusually good note has been struck, or a brave, unselfish thing spoken involving self-sacrifice. The rebukes of critics who oppose pour into every newspaper office. Men write to newspaper offices to tell what they dislike, but are slow to speak a frank word of praise for that which pleases them. Newspapers are as others influenced by both praise and blame. Better publicity for the good will be hastened by the personal approval of distinctly worthy positions taken by the modern newspapers. Consistency would urge that when a wrong word or a bad method appears in the public press all good readers should promptly rise to protest. All this on the way to getting a larger hearing for those things that make for righteousness.

6. The press must set her most intelligent men to the task of presenting to the public the facts and achievements of religion. This field has not been covered heretofore with an ability that characterized the work of the paper in other departments of news. Reports of church pro-

ceedings have been, through ignorance, awkwardly and inadequately made. Irreverent and unknowing men have tried to tell the story of events and occasions that touch deeply and tenderly the hearts of religious people. Their story in consequence was crass, unsympathetic and untrue to facts. Religion must not be played up solely on the side of its foibles or its fanatics. The sensational and extreme features fail of interest to a growing body of religious readers. Upon the discriminating and intelligent reporter and the city editor behind him, we shall depend for a more fair and full treatment of all matters of religious import to human concern.

The day has come when the church and the press must cooperate. The task before religious workers is so vast that no ally can be unrelated. The right hand of every good cause is a clean press. A sign of triumph of the cause of righteousness is the awakened conscience of the American press and the new purpose of the church to cooperate with the greatest of all modern institutions of publicity in the world's uplift.

IV

RELIGIOUS FEATURES IN THE DAILY PRESS

There are more important services that newspapers may render the world than the publication of religious features. A few columns a week of labelled church articles are no substitute for integrity on the editorial page and good judgment and accuracy in the news columns; any more than, in the case of a man, church attendance on Sunday can take the place of honorable dealing throughout the week. Decency, trustworthiness, and impartiality in the presentation of the entire kaleidoscopic agglomeration of interests which go to make up the daily newspaper are unquestionably more desirable in the eyes of Christian men than any special consideration of religious affairs. No paper can establish itself in the confidence of the church folk merely by setting apart a few columns bearing a religious tag. Inconsistency in a newspaper is as glaring as inconsistency in an individual.

Granted an honorable paper—and most American papers are honorable—desirous of doing justice to all its readers and to the movement of the world in its many-sidedness, what may Christian people reasonably expect of

it in the way of treatment of the interests of religion? Editors and readers alike are asking that question. This Report ventures to make answer because of the unexampled volume of opinion which we have received from the editors of daily newspapers, from ministers of all Protestant bodies, and from representative laymen. These replies come from every section of North America. The answers may be said to express the best brains of American Christendom.

Live Local News First

Since the modern newspaper is primarily a medium for the transmission of intelligence, particularly of its own neighborhood, local news must be put first in any catalogue of religious features. A good newspaper will provide its readers with a general understanding of religious conditions and developments in its own community. Day by day, as events occur in the life of the churches, they will be reported, with a due sense of proportion, on their merits as news. The normal changes as well as the abnormal accidents will be recorded, and sought out as diligently as any other form of news.

This Commission has had to face the fact that many papers print once a week a page or less of inconsequential items, petty paragraphs, personal "puffs," and pulpit announcements, and give scarcely any other heed to religion. The editors admit that this sort of feature is dull

and uninteresting, even to church workers, and they point out that it is often a mere repetition of the announcements in the advertising columns; but, they say, "the preachers want it." Doubtless some preachers do; although our questionnaires show exactly the contrary to be the general view. There is no news value in the announcement that the Rev. John Smith is to occupy his own pulpit on the following Sunday, and preach in the morning upon "Religion's Supreme Opportunity," and in the evening upon "The Fadeless Flower of Hope." There would be a slight news value in the statement that the Rev. John Smith would *not* occupy his own pulpit. The mention of sermon topics, which seldom give a clue to the character of the sermon, even if that were ordinarily a proper subject for a news paragraph, is clearly indicated for the advertising columns.

The deterioration of local church news into these massed and heavy and unattractive columns of church notices is doubtless the following of the line of least resistance. This is the easiest sort of religious page to make up, as copy for it is sent in by the pastors. Unquestionably, though, such a department does not represent the churches, their real activities, their tastes and their standing in the community. It would be distressing indeed if the world at large judged the churches only by these weekly budgets of church notices, and by the occasional church scandal which gets a display head.

Every community affords an abundance of local religious news stories for a reporter with a keen journalistic instinct. Character studies of local leaders, historical sketches of buildings and organizations, the multiform ministries of the church to the community, the development of unique forms of work—all these are a constant source of live local religious articles. Has any newspaper ever told, by concrete local example, what the modern Sunday-school is like? Has any enterprising city editor comprehended, in a single story, the local agencies for the "down-and-outs," with the miraculous transformations of character which they exhibit? How many Christian Endeavor Societies and other local organizations held services in the local jails, hospitals, almshouses and other eleemosynary institutions last Sunday? Such phases of local news as this are treated in the chapter of this Report upon "The Human Interest Element in Religious News." Enough has been said to indicate that every newspaper has, entirely within its own territory, a fertile field for the development of religious news articles, without depending upon the exploitation of the occasional scandal. This does not mean that when churches or their leaders go wrong the press should keep silent. It is real news when a preacher seriously misbehaves. Nevertheless, the sense of proportion may not be lost, if the newspaper is to mirror life fairly.

Writing in comment upon this report "The Continent" pertinently remarks:

The conventional, expected, ordinary thing can never, by any possibility of legerdemain, be made news in any newspaper office.

When the church is found asking publicity merely on its regular, stated task, its "notices" will certainly get shoved off in some corner department like all other stuff printed not as news but as tribute to the desire of certain classes of subscribers to see their names or their individual hobbies mentioned in the paper.

Ask a newspaper man to give announcements of the church's ordinary services and he immediately classifies the request with a host of other demands for recognition of this or that secret lodge, this or that dancing club—all private, restricted interests.

But once let the newspaper know that the church's idea of news is something new—that it expects only its advance steps and fresh achievements and aggressive undertakings recorded, not the preaching and praying and singing that go on just the same week after week—and instanter the church will go into a different classification.

The deepest and profoundest values of the church in a community are not proper themes of newspaper publicity at all.

Evil gets more attention in the newspapers than righteousness, of course, because evil has no power of continuance and is always appearing in changed shapes.

But righteousness abides, continues, and by the same token it cannot get the same attention in the daily paper, which each day tells the things of that day—not the abiding things.

If in all this talk about publicity for the churches the newspapers are allowed to suspect that what is wanted is more printing of preachers' names and more laudation of devout church workers, they may cater to this vanity

just as they do among second-rate actors and third-rate politicians. But they will get even for the imposition with a thoroughgoing contempt of the church.

If publicity is asked for the church, church men must be mighty careful to be honest about it—and make it church publicity, not individual advertising.

Above all, if the church wants publicity, it must take publicity both coming and going.

There is no other way so sure to earn disgusted scorn from newspaper men as for the church to demand the publication of its fine deeds and then whine and beg off when its shortcomings are honestly exposed.

There is a mighty outcry for attention from the press as long as matters go on smoothly in the church, but terrible maledictions rained on the papers when they do give attention at the time of dissension and scandal among church people.

"The church is dreadfully hurt by the publication of all these damaging things, and the newspapers are to blame for it."

No, they are not. The blame is with the church people who make contention and create scandal. If the church doesn't want unfavorable things printed about it, let it live superior to criticism.

The church can't order salt in its broth and then complain because its black broth is salty—if it will persist in taking black broth now and then.

A Common Shortcoming of the Press

One of the most frequent of the criticisms made by Christian people against the average newspaper is that it does not give any adequate representation to general religious news. The progress and character of such movements as Men and Religion, the massing of men for missions, the development of the Church Federation idea, the growth of Christian work in institu-

tions of learning, the progress of such vital causes as church union, the actions of the highest ecclesiastical bodies—all these are practically ignored by most newspapers. The tyranny of the particular fact blinds many editors to the importance of the general trend. In this respect religion but shares the fate of all educational, scientific and professional general progress. The press is more interested in the waves than in the tides.

Thus, to cite an illustration: the cables carried nothing about the momentous meeting in Japan, a few weeks ago, of the highest officials of the Japanese Government with representatives of Buddhism, Shintoism and Christianity. What could be more dramatic or interesting than this spectacle of ancient heathen faiths sitting down in friendly conference with Christianity to find a common working basis? Tremendous changes are taking place in the religious life of the older nations, yet it is a rare newspaper which gives its readers any inkling of them; because, forsooth, some of them are called "missionary." There are some encouraging signs that the present enlargement of the laymen's religious horizon is being reflected in the newspapers.

The present studies have made clear that any paper which desires to meet satisfactorily the tastes of its intelligent church-going readers—who, after all, are usually the best element in the community—must find some way of furnish-

ing statedly the more general religious news of the whole world. The unequivocal expression of the questionnaires upon this point is commended to the attention of the press associations. One of our correspondents, the public librarian of a live Middle West city, states the proposition in these words: "So far as this city is concerned, it is altogether impossible to keep in touch with general religious news through the daily newspapers . . . I have long been of the opinion that both the newspapers and the writers of history have never realized the importance of the religious forces in the history of civilization, both in times past and in the present."

Staff Men for Religion

This same correspondent puts another frequently recurring suggestion into these words, "It seems to me of the greatest importance that every daily newspaper in a city of considerable size should have on its staff one person who is thoroughly trained as a newspaper man, and at the same time thoroughly familiar with the practical work of the church, in order to treat this sort of news in the way that it ought to be treated."

To quote the criticisms made by scores of our correspondents upon the inability of the average reporter to write a religious news article correctly might disturb the immemorial self-complacency of the class to which the members of

this Commission belong. At least it must be said, in justice to the sentiment we have uncovered, that it takes more than assurance, and more than a sense of superiority to religion, to qualify a man to write intelligently upon this, "the highest form of philosophy," or upon the expressions of religion in organized activity. A staff man who knows the difference between a diocese and a presbytery, a conference and a general assembly, who does not put elders into an Episcopal church or deacons into a Friends Meeting, or stewards into a Presbyterian church, and who can tell wherein a moderator differs from a bishop, is really indispensable to the modern, well-organized newspaper.

The position of religious editor should be one of dignity. A ten-or-fifteen-dollar-a-week man, grubbing after church notices and expected to solicit church advertising also, does not sufficiently represent either the press or religion. A person conversant with the big things of religion, able to edit all kinds of religious news copy and to write editorials upon his topic, free to attend the greater religious gatherings, and acquainted with local religious leaders, could render invaluable service to any great daily. It is plain that many men interested in religion and in journalism may find here a life work.

Special Features

Some newspapers nowadays contain more feature matter than they do news. The present

emphasis in newspaper-making is upon special features—"comics," jokes, women's articles, travel sketches, moral talks, sporting essays, the views of experts, and so forth. The question is no longer open as to whether or not a daily newspaper shall run articles other than news and editorials. This being true, the claims of the religious constituency to some special consideration, possibly approximating that given to sports, theater, or fashion, would seem to be valid. Even setting aside the desserts of that large body of readers who are actively concerned in the work of the churches, it still remains true that one of the oldest and deepest interests of the human race is religion. Every man and woman of intelligence is attracted to any treatment of religion that is readable. The popularity of the religious novel is one proof of this; the hearty testimony of many newspaper editors to the value of good religious features is another proof still more to the point.

We turn to the experience of newspapers to find what sort of general religious feature is most popular—pausing to remark that it is evidently the religious label that has obtained entrance into print for some of these, rather than their inherent worth. If the kind of article printed as a religious feature is any evidence of the editorial judgment of the taste of Christian people the latter must be rated pretty low! The fact is that informed persons are unusually fastidious upon the subject of religious literature.

Our correspondents characterize in blunt English some so-called religious features now appearing in newspapers. There is evidently warrant for recording the obvious truth that unless articles meant to attract church folk as readers are really good, they are no good. Here, if anywhere in the paper, quality counts. We look forward to the day when the ablest pens in the church will be dedicated to this ministry to the millions—and at an adequate financial return.

First, apparently, in general favor among the special religious features in use is the Sunday-school Lesson. This, next to the sermon, seems to have enjoyed the longest popularity. The reason probably is that it finds an immense special constituency already interested and set apart. All branches of Protestantism use the International Lessons. The fact that they are Bible expositions enlarges the circle of their appeal. Anybody who is qualified at all to treat a Sunday-school Lesson for a daily newspaper—which is an entirely different matter from writing "lesson helps" for Sunday-school papers—is able to make it of general homiletical interest. The highly-organized forces of the Sunday-school should lend their outspoken approval to the right sort of lesson in the daily press, and their frank and friendly criticism to the lesson that misses the mark. The entire religious public has an interest in seeing that this newspaper space is not wasted.

Similarly, the so-called Sunday-school lessons

that are only thinly-disguised propaganda for one of the eccentric minor sects should be candidly exposed to the editor. An organization in Brooklyn, which is at variance with all the Protestant denominations as well as with the Roman Catholic, has successfully put forth its tenets in this guise, as well as in the form of syndicated sermons. Not being specialists upon religion the editors think that they are serving all the churches by publishing these specious articles, whereas they are only offending them.

While Sunday-school lessons enjoy a greater vogue than sermons, it is true that there remains a wide field for several new Talmages, able to write sermons for the newspaper-reading public. It has often been said that Dr. Talmage's sermons were the most popular and profitable feature ever issued by American newspapers. The gift for this sort of writing is unique; a vast public awaits the right man. The average sermon, written to be preached, lacks these qualities. Even so, many newspapers print, especially in their Monday issues, extracts from local sermons. The tendency is to use one sermon at greater length, instead of brief portions of several. *The Brooklyn Eagle* is America's most conspicuous illustration of the value of printing sermons. One of our correspondents, from Kansas City, shrewdly points out the effect upon the city pulpits of this sort of cooperation, saying, "It is only fair to give *The Brooklyn Eagle* part of the credit for Brooklyn's notable preachers."

Editorial page sermons, especially on Sunday, are quite common, and appear to meet with favor. In the moral dissertations which are multiplying in all classes of papers we see the sermon watered down and dressed in unclerical garb.

The use of moral quotations, and even of Bible verses, is growing in popularity. One great thought a day at the head of the editorial columns is a commendable fashion.

Excerpts from the religious press, as mirroring contemporary religious thought and work, are used by a number of well-edited dailies as religious features. Paralleling these is the weekly "talk" upon religious tendencies. All this has its educative value.

Social service articles are greatly in demand on the part of our correspondents, thus reflecting the vogue of this aspect of the Men and Religion Forward Movement. The mood of the time clearly favors applied Christianity in its more humanitarian forms. It would be well for both church and press if the social passion of today could be interpreted and directed through the daily newspaper by Christian thinkers, who see in Jesus and His gospel the only solution for the problems of our time.

Other popular daily newspaper features of a religious sort are young peoples' society columns (catering to the need of the members of this ubiquitous form of organization for paragraphs to read in their weekly meeting), daily Bible

study departments, and character studies of religious leaders.

The particular form of the religious feature matters less than that it be worthy and representative, readable by anybody, non-sectarian, free from hidden purposes, and thoroughly up-to-date and comprehensive. A daily newspaper should have no room for the competition of sects; all churches hold in common the great essentials of faith and life which make it possible for the paper which desires to stand for best things to serve all acceptably and helpfully.

Is it too unreal a dream to contemplate the day when a clean, public-minded press shall scatter its pages abroad as "Leaves of healing" to the weary, sin-sick and heart-hungry masses of mankind?

V

THE NEWS VALUE OF RELIGION

There are tongues in trees, books in the running brooks, sermons in stones and news stories in collection boxes. Not necessarily what is put in them, or how it is put in or kept out—albeit there are legitimate human interest tales aplenty in the prosaic process of passing the plate—but exactly and in detail what is done with the wealthy worshipper's greenback and the widow's mite—"there's your yarn," as the city editor says to the university of journalism graduate who is celebrating his commencement on the local staff.

The recital of what is done with the contents of the collection box, the ministry of relief, succor, support and tutelage which it maintains, will not only unfold entertainingly the numerous unnoticed activities of the Church, but it will go far toward correcting the too commonly accepted notion that religious organizations excel in beggary—that their attitude is proverbially suppliant and receptive.

The history of disbursements, given with proper attention to the human interest phase of the chronicle, will convince any fair-minded reader that the Church is unselfish, contributive and constructive. It will be a revelation to many critics of church management to learn that very

often the Church gives away for emergent relief or in well-administered charities and missions more than it retains for the support of its own services; and it will also come as a surprise to superficial observers of religious enterprises to be informed that it is becoming increasingly the custom of churches to provide for their entire budget at the beginning of the year, so that the Sunday morning envelope does not contain a chance contribution but an expected payment under a definite annual pledge.

To follow the contribution box upon its travels, far beyond the walls of the sanctuary where it starts, is not only a good news story from the human interest angle, but it serves a corrective purpose in placing the self-forgetful ministrations of the Church in their true light before the public.

The church's participation in great relief movements, growing out of fire, famine or flood, seldom fails to command appreciative publicity, for the urgent occasion looms large in the eye of public and press; but there is a continuing relation of support and cheer which religious bodies in this country sustain toward their ambassadors to the benighted peoples of other lands that is overlooked entirely by the daily press.

Yet nothing could have more of the readable and picturesque quality—even the dramatic touch for which the modern newspaper is so alert, than the stories of the missionaries bearing the banner of the cross in the face of pesti-

lence, privations, fanaticism and unstable government.

There is as rich material for graphic writing in the foreign missionary stations maintained by American churches as there is in the clash of foreign armies or the exploits of explorers; but the church has not made the effort it should to develop this news.

In connection with such momentous events as those attending the revolution in China, or the recurring famine in India, or the changing political order in Turkey, the publicity committees of the churches should direct the awakened interest of American readers to the work they are doing in these fields by giving out the personnel and location of these foreign missionary posts, the cost of maintenance, record of achievements and all advices by cable or post that concern the experiences and safety of their missionaries while critical conditions prevail.

By this means events in the remote corners of the earth, which would probably escape local attention almost entirely, may be brought home vividly to American communities, and a clearer vision of the cost and peril attending missionary projects impressed upon the general public.

By the same process the brave teachers and physicians, commissioned by the churches of America to spend and be spent for the bringing in of the light to the dark corners of the earth, may come to assume their rightful places with the world statesmanship of the age.

In the records of the church there will be found a vast amount of material which any enterprising newspaper will be glad to utilize in its search for readable features. From these archives articles that are valuable for the reminiscences and contrasts which they are bound to call up, can be compiled; through the publication of an old membership list the pews can be filled again with the faithful ones who have done their work and passed on; the history of a church, with its changing membership and readjustments, is in a way the history of a community; and a chapter now and then, especially if it bear some immediate relation to outstanding events in the community life, or to national affairs, can well claim the attention of the publicity department of the church.

It is also interesting to make up a list of the distinguished sons and daughters the church may have given to professional, political or business life throughout its history.

Photography is the hand-maiden of publicity; yet religion has made very little use of illustrations in its endeavors to reach the unchurched millions. Modern journalism has come to believe that the people want pictures as much as they want texts. The upspringing of cheap theaters bespeaks a demand for pictures in motion. Religion should at least avail itself of the appeal to the visual sense to the extent of showing what the inside of a church looks like. Many are confessing these days that they do not know.

A picture of a beautiful sanctuary, well-filled at the hour of worship, would appeal to some, at least, as an invitation; to others as a reminder of the neglect of early vows. Any up-to-date newspaper should be glad to print a flash-light of a church service and thus assist in widening the reverent influence of religous festivals and sacraments. Surely the theme is as suitable for the camera as for the canvas.

A fact developed by the city campaigns of the Men and Religion Forward Movement was the news value of religious undertakings in the large. The mobilizing of the church forces for a five-fold objective, the "dinners of a thousand men," the hotel, street and factory meetings, the city-wide organization and assignment of territory and duties without regard to denominational divisions, and the unity and concord that marked it all, gave the press for the first time an adequate conception of the size and strength of the religious constituency—and space was given day after day to correspond with the revised judgment of the kind of news the people want.

The liberal newspaper treatment of the interdenominational noon-day Lenten services in many cities this year is another token of the impression the correlation of religious forces makes upon the editorial mind, where the projects of a single church, a denomination or a conference would be dismissed as a routine affair.

The confederation (in spirit) of the churches and associations that was able to bring about this friendlier cooperation of the press, should be continued, and whenever and wherever the occasion calls unmistakably for a response by the united voice of the religious forces of the city that voice should be heard; and, being heard, it is sure to resound mightily through the columns of the press. Its unity alone would make it impressive; its volume makes it thunderous for the right.

Another phase of the Men and Religion Forward Movement that caught the interest and approval of the city editor quickly was the social survey and the summarizing of its findings by means of charts. This is the kind of matter live editors like to go after themselves, and to be "scooped" by a religious investigator and artist is an experience so unexpected that it is fascinating. Whenever the church comes upon a civic or social festering place and addresses itself promptly and rationally to the eradication of the evil, it can count upon the cooperation of an unshackled press. Its purposes, its performances in that direction make welcome copy, for it is a field in which an unafraid newspaper is operating on its own account generally, and it is glad to get help.

Generally speaking, that form of religion that has gotten upon the motor nerves of its adherents has the greatest news value. In the news-winnowing process—saving the startling and sac-

rificing the less-startling—the editor may fail to find any real news in the regular scheduled events of the church calendar. It depends upon who speaks and what he has to say. But when the power of its pulpit or the weight of its brotherhood is enlisted in the fight for social justice and civic righteousness, whether the issue immediately involved be better schools, law enforcement, sanitary work-shops, decent housing conditions, release from saloon domination or boss rule, there is no question about the news value of its example of applied Christianity.

The readiness with which the daily press has reported sermons and church brotherhood activities that were directed against organized greed and industrial oppression, indicates a hearty public response to religious truth when interpreted in terms of social justice.

It ought to make acceptable copy and serve to quicken public appreciation of the ministry to compare the preparation and equipment which the preacher brings to his profession and the extent of the plant and multiplicity of interests and operations which he supervises, with the grade of ability and range of activities to be found in a commercial or industrial enterprise in which an equal number of people are connected in one capacity or another.

This measuring of the minister's job and his church's efficiency by the mercantile or professional standard, will surely make an impression upon those excessively practical minds that

have dismissed religion as a puny and effeminate thing given over entirely to incompetents and impracticables. There is positive news value in the simple statement of the scholarship and generalship required to be even a half-way acceptable pastor, and the money and administrative force involved in the operation of the various departments of a city church, for a great many men are so engrossed with what they consider big things, men's jobs, that they have no conception of the requirements of the ministerial office or the vast amount of detail involved in the conduct of religious organizations and movements.

There is a readable phase of Bible school life that has been utilized to some extent through the reporting of the discussion of economic, scientific and literary topics by Business Men's classes, generally from the standpoint of Christian citizenship. Very often this part of the Sunday program gets more attention in the Monday morning papers than the message from the pulpit, especially if the Bible students concern themselves with problems that are peculiarly local and timely. But there is also reportable material in the superintendent's wise application of the international study of the day to the conditions that menace our modern institutions, with specific instances and parallels.

How startlingly applicable to the present irrepressible conflict for temperance and international peace and national integrity and domestic

purity are the scorching indictments delivered by the old prophets! And what splendid news possibilities there are in making the Bible school the medium of relating those inspired deliverances to the nation-destroying tendencies of our own time!

A great editor, in formulating his journalistic creed, said it was the mission of the preachers to attend to the Kingdom of Heaven while the newspapers' task was to look after the Republic of the United States. If he thought he had assigned the two great forces in modern thought to separate and distinct spheres of influence, he committed a grave error, for the Kingdom of Heaven is within us. Henry Drummond said we shall never find Heaven unless we take some of it with us. Thus the highest endeavors of pulpit and press are inter-related and whatsoever things either of these instrumentalities of light may do to bring in the better day in the republic of the United States, shall count surely in the Kingdom of Heaven.

VI

THE CIRCULATION VALUE OF RELIGIOUS NEWS FEATURES

The value of any class of news is in proportion to the interest the people have in the matter which it concerns. Conceding this to be true, the value of religious news and news features will at once be apparent, since there are comparatively few people who are not to a greater or less extent interested in religion.

There are those whose absorption in religious affairs is such as to almost shut out their interest in the various other activities of life, and there are those whose only interest in religion seems to be confined exclusively to philosophy, or to the more sordid matter of watching the growth of the various sects in order that they may be in a position to dispose of commercial products to the various congregations, such as church furniture, books, building material, etc. In other words, the interest concerns both those interested in religion as such, and those who are interested in it from other standpoints; and even these latter have a latent interest in it from the religious standpoint only, that is much greater, probably, than they realize.

Like other news, religious news items and features must have virility in them; they must be

composed of matter that has an interest that is appealing, at least to a large number, and the space given it necessarily depends on its importance. But this rule should not be, in fact cannot be, always invoked, for the reason that occasions come and matters arise that necessitate greater space, more featuring, and more insistent publicity than is usual. For instance, this movement of the Christian Conservation Congress of the Men and Religion Forward Movement is such as demands and is worthy of much more space and work than the ordinary religious news items, for the reason that it is for the general good; and it is a matter for which we should all be very grateful that the newspapers of the world are beginning to take this factor into the reckoning when they come to consider what is worth space and what is not. It must be a recognized fact that commercial, financial, and industrial prosperity depend, like welfare and happiness, upon spiritual and moral prosperity. A material prosperity that is not based on something better and deeper than gain is ephemeral and artificial. Thus we see that it is not only a duty as newspaper publishers and citizens to promote the moral upbuilding of the people as much as possible, but if there were no other reason there would be the selfish one of business; for, as before stated, people must be healthy and happy if they would prosper materially.

So that, added to the circulation value of news

that is essentially religious, there is the added value of fulfilling a duty and at the same time promoting the material, the business prosperity of the community.

Coming down to the value of purely religious news items and features we find that the extensive reporting of extraordinary religious events, conventions, conferences, associations, synods, etc., is a good circulation producer, as are also reporting daily of the doings of prominent evangelists during their meetings, when held locally or sufficiently near to make it possible for readers to attend.

It is found, too, that the publication of religious news matter gleaned from religious papers and elsewhere—of a general interest—is very acceptable; such as the growth of religious movements in various sections of the world, the statistics of growth of the various denominations as furnished by their constituted authorities, etc. And the publishing of synopses of sermons of prominent local ministers is worth the space for the reason that those of their respective denominations, as well as those who are interested generally, feel that they are given proper attention.

It has been found, too, that editorials, especially on Sundays, of a religious, or semi-religious nature, are fully appreciated if written in the proper way—in a way that simply holds up the standard of right living, the obligations of each individual to the community and to those

with whom he lives, the economic necessity of righteous conduct if the individual would enjoy the happiness that awaits him in life, the superiority in every way of the ethical life over the life of sordidness.

As a whole, it is both experience and observation that the publishing of religious news features, and editorials, if the right discrimination and judgment are used, is of as much value as regular reading matter of any other kind, and possibly more. And there is no question but what there is a real and high circulation value in the proper kind of religious news features. In other words, unquestionably it can be shown that an adequate and liberal treatment of matters religious by a daily paper is profitable to the paper.

VII

PAID ADVERTISING AND THE CHURCH

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

That is the Scripture warrant, if any were needed, for linking up the forces of publicity with the interests of religion. Publicity is personality in seven-league boots; religion, the guiding star of human life. The work of publicity is not done until the personality-transmitted message of the star is carried to every man.

Religion is represented and promoted by churches and organizations of various kinds. Publicity is realized and extended through the printed page and many other mediums. At present there is only a very imperfect relation between publicity and religion. How can that relationship be vitalized and expanded?

It is evident that there is already, universally, an active relationship between the press and the pulpit, if for the sake of convenience we may use these two common denominators to denote the varied interests of religion and the equally varied machinery of publicity. The relationship between press and pulpit, however, is generally a very one-sided affair, lacking both the element

of mutual cooperation and the basis of business interest. Too often the press publishes, without much regard to its effectiveness with its readers, "a lot of religious dope," to use the vernacular, because it is the proper thing to do. Likewise the pulpit too often seeks publicity for the purpose of grinding axes, and with no appreciation whatever of what newspaper space is worth and how it should be used. The result of this quasi public-service relationship is a deadly listlessness on the part of the press and a sublime ineffectiveness on the part of the pulpit.

There are, of course, everywhere splendid exceptions to this condition of things, but they are altogether too infrequent. Occasionally we find an editor who knows how to handle religious matters; still less frequently do we find a preacher who has the newspaper sense.

On the other hand we more frequently run across a minister or a church that understands how to employ effectively paid advertising than we do an advertising man who appreciates the possibilities of paid church advertising. But the average minister thinks paid advertising is either undignified or unwarranted in view of the limited financial resources to be drawn upon. And the average advertising man thinks there isn't enough in church advertising to warrant giving it any serious attention. The same conservatism and small-mindedness would have prevented the building up in another field of that

enormous quantity of advertising known as "Classified." It remains for some genius in the advertising field, prompted it may be by some particularly enterprising group of churches, to develop church advertising intensively to a high degree of efficiency by massing a group of small advertisements in such a way that each one will have the force of all and the combined group share the interest attaching to each particular advertisement. This will be done as soon as the churches wake up to their opportunity in advertising and newspaper men catch the vision of the possibilities in church advertising.

Then there is the wider field of denominational, missionary and convention publicity which as yet has hardly been scratched. There have been a few beginnings here and there. The advertising campaign in New York City in connection with this Conservation Congress, including newspaper and outdoor sign work, is an indication of what we are moving toward. There are large opportunities for encouraging experimentation along these lines. The first requisite is to throw away the crutch of free press notices, and go at the task in a strong, self-respecting, businesslike way, paying for what you get and getting full value out of what you pay for.

A general development of local religious advertising in daily papers would doubtless have the effect of emphasizing in the minds of ordinary commercial advertisers the value of space

in religious papers. Anything that gives new vitality to religious interests is a direct help to religious papers as advertising mediums.

There is another side to religious advertising which as yet we have not considered. We are not sure but what it is the most significant phase of the whole matter. When religious advertising has been highly developed it will be found very satisfactory not only in the direct results sought but, still more so, in the indirect effect on the interests that are advertised. This is true in the commercial world and bound to have its parallel in the religious field.

One very marked and immediate effect of successful advertising is to improve the quality of the thing advertised. No church will continue to draw crowds to its doors by effective advertising and long be content with worn-out carpets, out-of-date lighting fixtures and soiled frescoing. Advertising lifts the standard of quality of the thing advertised. The preacher who is expecting a crowd as the result of able publicity plans is not going to come into his pulpit half prepared. The church that has caught the public eye by ingenious advertising is not going to tolerate very long those antiquated methods and traditional trappings and that unsocial atmosphere which so often stands between a church and the hearts of the people.

One of the greatest handicaps under which the church has labored is the unbusiness-like manner in which her affairs have been con-

ducted. An individual or an institution is usually accepted by the world pretty much on its own valuation. The church has under-valued herself. She has failed to rise to an adequate conception of her dominant position. She has failed, largely by her own attitude toward herself, to impress the world with the tremendous importance of her message and her mission. She has spent too much time in making excuses for her failures and too little time in keeping the world in touch with her marvelous progress. Her attitude has been entirely too much that of a mendicant begging support, rather than of a leader commanding allegiance.

There is no force in the world today more potent and far reaching than the force generated by rightly directed publicity. It is a force that goes into men's homes and dictates to them what they shall eat and wear, where they shall travel and how they shall act; that moulds the course of their lives; that influences their politics and their religion. This force, rightly harnessed to the cause of religion, is going to help bring about the coming of the Kingdom of God.

*Why Paid Advertising is Necessary**

The aim of the churches is to reach and interest the men of the nation who are not now connected with or particularly interested in religious work. This can be accomplished most

* See "Church Advertising," by Rev. Charles Stelzle.

quickly by talking to them through the medium that they can best understand and appreciate—the advertising columns of newspapers and magazines. The man who never sees the inside of a church—who never comes into contact with religious workers—who never even sees an item of religious news in his favorite newspaper—would be attracted immediately by a strong, dignified advertisement that presented to him the bigness, and importance, and scope of religious enterprise.

The average business man appreciates the value of forceful, well-placed advertising. He is immediately attracted to the church or organization that presents its proposition to him in this practical, business-like fashion.

The publication of religious news is an important factor in the promotion of the work of the church. Religious news, however, is not the type of publicity that is going to interest the man who is on the outside. It will unquestionably stimulate the interest and arouse the more hearty cooperation of the present membership of the churches; but to attract the man who is at present uninterested—to command his attention and win his cooperation—the regular advertising columns are unquestionably the logical medium. After the interest is once aroused the news columns and other mediums of publicity will complete the educational work and deepen the interest.

The local campaigns of the Men and Religion

Forward Movement throughout the country have aroused much interest. Men have begun to realize that religious enterprise is a bigger, more aggressive force than they had ever before imagined. Thousands of men have been interested who are not in any way connected with church organizations, and unless these men are promptly and intelligently followed up—unless their interest can be maintained and developed—the work that has been done will be of little avail so far as they are concerned.

In no way can this large class of men be brought so quickly into touch with the work of the local churches as by use of thoroughly dignified and forceful advertisements in the columns of their local newspapers.

Character of the Advertising

It has been said that the advertising of a church or religious organization should be both dignified and forceful. It should not be simply a stereotyped announcement of the church's location, the name of the minister, and possibly the subject of the morning sermon. This type of advertising does not attract the uninterested man. The advertising that is going to bring results must present to the men of the community, persistently and attractively, the various activities of the church. It must show the people of the community a church at work. It must present opportunities for usefulness in every department. It must impress the reader with the fact that if

he comes to the mid-week meeting, the Sunday morning service, the Bible School, or the Brotherhood, he can expect to find something worthy his manhood and his intelligence.

These advertisements should be inserted two or three times during the week. Each one should emphasize some particular phase of church work. They should be placed preferably on the local news pages and in preferred position. Typographically they should be plain and dignified, without very much display, but with plenty of white space all around to give them prominence. The literary construction should be short and crisp, without any effort at smartness or flippancy.

One Layman's Opportunity

As an illustration of the new methods of church advertising that will come into vogue we would recite a method that is now being used by a downtown church in one of our great cities. Having recently lost its building by fire, the church is holding its Sunday evening service in a moving picture auditorium which was itself a church building not long ago. One of the deacons, desiring to advertise this evening service to the people of that district, and being himself well known in the community, has taken an advertisement at his own expense and over his own name has made a popular appeal to his friends and acquaintances to come to that Sunday evening service. Being an enthusiast over his pastor as a

preacher, he felt he could say some things over his own name which could never be said over the name of the church itself.

One City's Experience

In certain localities throughout the country the publicity committees of the Men and Religion Forward Movement have been turned into a permanent organization. The work of the committee in Detroit will serve as an illustration of the possibilities that lie in this direction.

This committee includes a number of men who have had wide experience in general advertising work. They have formed an organization, and are offering to render to churches and other religious organizations of the community exactly the same service that is offered by a thoroughly high-grade advertising agency to its clients. The only difference is that the service of the committee will be rendered entirely free of charge.

Each church in the city is being encouraged to appoint one of its most capable young men as publicity secretary, this secretary's duty being not only to look after the intelligent publication of church news of every character, but to have general charge of the advertising. Pastors and trustees are encouraged to bring their problems to the publicity committee for solution and the committee is undertaking, just as an advertising agency would with a commercial client, to analyze local conditions and solve them in the light of modern advertising practice.

Another promising line of effort that is being undertaken in Detroit is the establishment by the churches themselves of a permanent publicity bureau. This bureau will be in charge of a thoroughly capable newspaper man, whose duty it will be to keep in touch constantly with all the religious organizations of the city and cooperate with the publicity men of the regular churches in furthering the interests of religious matters. This publicity bureau will represent not only the churches but Y. M. C. A. and Bible School work, and probably most of the charitable organizations. It will be truly non-sectarian.

PRACTICAL PLANS FOR ADVERTISING

There is no way in which more money can be wasted, and more effort vainly expended, than in advertising. To pay two hundred dollars to get fifty persons out to hear an ordinary sermon is scarcely good business: to be unwilling to spend five hundred dollars, if need arise, to bring all the interested men of a city into conference upon an occasion of strategic importance is sound economy. The why and the how must both be considered in all advertising enterprises.

Why should the churches advertise? Primarily because they have an invitation which should reach every person within their fields. Nowadays the churches are wholly committed to the proposition that they are bound to go after the uninterested as well as the interested. In

the case of the local church, this invitation needs to carry with it a statement of the facts involved—the location of the church, its hours of service, the name of its minister, and the character of its meeting. In order to command attention, this invitation should be made as attractive and forceful as possible. It is not enough to plant a church and open its doors and expect the people to enter. By all the winsomeness of love and consecration, they are to be "compelled" to come in.

The right sort of sign at the front of a church building might be sufficient if everybody in the community passed that spot. Since this is rarely the case, the propriety of putting other signs in better places is manifest. Thus the use of cards and circulars and newspapers is brought under consideration. By the dignified use of these, and the avoidance of a sensationalism which merely serves trivial curiosity, or ministers to the vanity of the messenger, the presence and appeal of religion in the community may persistently be brought before the attention of the many who have grown thoughtless concerning the church and its claims.

Prize advertising conveys not only an invitation, but also gives an impression of the welcome which awaits everybody within the walls of the church. There is a widespread distrust of the reality of this welcome. Many persons believe that they are not wanted in church. They say the churches are merely clubs, and, they often

harshly add, "of hypocrites and pharisees." A persisting policy in church advertising should be to disabuse the minds of the public of any suspicion that the church is not genuinely interested in all men, and that she does not want everybody, poor and rich, within her fold.

Sensible advertising will also have a reflex influence upon congregational life. The effort to make the goods "as advertised" is to be found in religion as well as in business. Selling campaigns always react on the factory. A congregation naturally elevates its tone and methods to meet the expectations of the public. A wholesome sense of solidarity and responsibility is created in a church by an advertising campaign which is not a mere exploitation of the preacher or of sermons. A proper pride, which may be developed into responsibility and activity, follows upon the consciousness that the members belong to a church which is worth advertising, and which is alert to its opportunities.

The wise stereotyped advertising phrase, "We are advertised by our loving friends," indicates the best of all ways of appealing to a community. Grateful patients make a doctor's business; and men and women who have been uplifted and bettered are not likely to keep quiet concerning the worth of the church in which they have been helped.

Each congregation is more or less of a separate problem in advertising. It must work out its own methods. Whatever course is adopted, the

existence and claims of the other churches should be remembered. It is a Christian duty for a church to avoid competition in its advertising. Congregations are not rival business establishments, and if the notion gets abroad that the Presbyterians and the Methodists, or the Baptists and the Congregationalists, are competing with each other in an appeal to the public, the advertising will have wrought more harm than good. A wholesome and commendable method is that of the Young Men's Christian Associations in Seattle, Spokane, and Portland, which to all their important advertising append a note stating that similar facilities are offered by the Associations in the other cities named.

Within a year there has sprung up a widespread movement for concerted advertising campaigns by all the Protestant churches of a community. It seems as if the churches are entering into a realization of the demonstrable fact that they are the most important enterprise in the city, with the greatest amount of capital invested and the largest number of workers engaged. Unlike certain other concerns, such as the manufacturers of automobiles, they are not designed to serve a selected part of the people, but they have business with everybody and always. Every last man, woman and child in a city should know that the church is interested in him and has something to offer him.

Large measures are now contemplated. The sense of civic ministry, and the commendable

diminution of the parochial spirit, make it obligatory upon the churches to present their claims to a whole city. They concertedly must reach the entire public. Impressions count for most of all, and once the idea gets lodged in the popular mind that the churches are "on their job," and that they are pulling together for a common end of public service, then many of the difficulties of religious work will be eliminated.

These general campaigns, to be described in detail later, necessarily have several results. They show the world that the churches value their own mission and message. The churches have such assurance that they are willing to spend money to advertise. The churches themselves think it vital to inform the world of the claims of religion. There was a time when this course might have been thought to cheapen the church. In this new day it but dignifies and exalts the importance of religion in the minds of most men.

The right sort of advertising campaign is the best possible demonstration of the essential unity of the churches. Fifty conventions upon church unity in a city within a year would not create upon the public mind the same impression as when the churches speak week after week with one voice their common message to all mankind. Without talking about the non-essentials that divide the Christian bodies, the great fundamentals of the Christian message and mission may be set forth appealingly in display advertisements.

Union advertising campaigns not merely speak to the great public which is outside the churches, and they not only speak in behalf of all the churches, but they also speak to the people of the churches themselves. The quickest way to convey any information to all the members of the church would be by display advertisement in the daily papers. With regular advertising space at their disposal, the united churches of a city could get action within twenty-four hours upon any urgent civic problem. The frantic efforts of all the various agencies of the churches of a city to secure a hearing would be rendered unnecessary. Thus, causes approved of the church could occasionally speak through the church's space in the daily press.

In an endeavor to discover the best working method for religious advertising by all the Protestant churches of the city, favor has been given to the plan for a full page advertisement once a week, by yearly contract, in at least one leading daily paper. The method provides for the upper half of the page to be devoted to a display of the case of all the churches, the lower half to be occupied by advertisements of democratically uniform size of the local churches.

Already it is the custom in many cities for the churches to insert paid advertisements, and in some places there has arisen a measure of competition, certain congregations going to the length of display advertisements of their own.

This new union method increases the number of such advertising churches, and has their business arrangement made through a committee representing the church federation, or the ministerial union, or the men's federation, or other existing general agency. One advantage of thus handling the page as a unit advertisement is that better rates can ordinarily be secured from the newspapers, and definite space assured.

The general display advertisement in large type on the upper half of the page should each week give some statement of what the churches have to say to the people. The invitation of the gospel, and the claims of the church, and the offer of the services of the ministry of the church to the needy should be phrased by the best pens at the command of Christianity. In diversified form the old invitation, "Come and see," should be repeated until it has worn a rut in the brain of every reader.

The influence upon the public mind of seeing each week an inescapable display advertisement, conveying the reminder of the basic meaning of the church, cannot be measured by any returns. Prestige for the churches, a sense of their bigness as well as of their substantial unity, all may be expected to flow from such an adequate presentation of the good news. Care should be observed to keep these display advertisements from becoming sermons; their first and fullest function is to advertise the institutions of organized religion.

From time to time, specific messages may be sent to the public and the church people through this half page of space, thus affecting a very considerable economy in every city's bill for postage and stationery. Imagine the amount of Men and Religion correspondence bills that would have been saved had this plan been in operation a year earlier. It is doubtless true, however, that some men who would have no hesitation in spending $500 for postage, would shrink from the novelty of doing the same task more efficiently through a newspaper advertisement costing less.

How is this page advertising to be paid for? Inasmuch as the display section enhances at least two-fold the value of every local church's advertisement, it is probable that the latter would be willing to pay double rates, thus the churches in the aggregate meeting the cost of the page. The principle is the one followed in all advertising, first the general statement of a case, and then the specific announcement of details. It is as if a national enterprise were advertising its wares in a city and then naming the local distributors below. The profits from the sales of the local agencies are expected to pay the cost of the advertising. In its beginnings, this project would have to be underwritten by a committee of laymen.

Except it be managed by a small committee of strong men, such an enterprise will strike many rocks. The stickler for details and for

the etiquette of his own ecclesiastical body, will ever be intruding jealous objections. Probably a committee of laymen is best for the management of this work, and by all means it should contain some men who understand the science of advertising. The preparation of the copy presents a real difficulty, but by the exchange of advertising among different cities, the brightest brains which the church can command in this whole country may be placed at the disposal of each community. The busiest and most important laymen in a city can find no better employment for their powers than service on this advertising committee.

As suggestions for the sort of copy that may be used in the display half page, the following are given. The fact that they would appear in large type, covering half a page, would make them seem very different from their present form:

ADVERTISING THE CHURCHES

This entire page is an advertisement of the churches. It is meant to serve the business of religion: for Christianity has business with every person in the world.

So eager are the churches of Philadelphia to reach every man, woman and child in their field with an assurance of good will and sincere interest, that they are paying a large sum of money weekly for this page.

It is nothing new for the churches to go after the people with the good news that they have friends, and a Friend, who seek their happiness. The churches are always doing that. The very existence of a church building is an invitation to every beholder. Literally dozens of agencies are employed by organized Christianity to assure all men that God

loves them, and that God's disciples love them, too.

Now we are advertising this same friendly message. We would leave no method untried that gives promise of helping to bring to the people a sense of the actuality of religion. We want everybody to know that the churches, which are merely imperfect organizations of the friends of Christ who want to obey His commands, are all one in an earnest desire to serve all people, and to make their Master real to men.

Because we have the most important message in all the universe to tell, we are advertising it in the newspaper, even as we cry it from our pulpits every week. Amid all the hurry and fret and crowding cares of this busy world, we declare the Good News that man's real life is his spirit-life, and that his relationship with a loving God should be his first care. The deepest joy, the highest privilege and the broadest opportunity of mortal soul is personal friendship with God, through Jesus Christ His Son.

Whatever touches the life of the people is the concern of the churches. If anybody is in distress of mind or spirit or body, we are sincerely desirous of an opportunity to try to help. To the bereaved and sick and troubled in mind we are especially eager to bring the comfort of Jesus. This advertisement is the pledge of the willingness of the united churches of Philadelphia to serve the people. Our denominational distinctions are all merged in our common identity as churches of the living Christ, who weeps over the modern city, even as He wept over Jerusalem.

We invite the reader to attend any of the church services indicated below; or any others that may not be mentioned here. In every one he may find fellowship, and a message from God.

In case of serious illness, death or other trouble, notify any of the city's ministers.

WHY NOT GO TO CHURCH?

Well, why not? If everybody reasoned this matter of church-going to its logical conclusion there would not be many vacant pews; and a widespread demand for more churches would speedily arise.

The reason is simple. People do not stay away from church because they are opposed to religion or to the church. Far from it. Nearly everybody believes that the Christian Church is absolutely necessary to our civilization. If its existence were threatened, the great mass of the people would fight for it.

But by some curious kink in their mental processes, they fail to perceive that if everybody else followed their example—and every honest person grants others the right to do as he does—the churches would quickly pass out of existence.

Every non-attendant upon religious service virtually votes for the elimination of the institution from society.

If a person believes that the world needs the church he has but one clear, unmistakable and unanswerable way of stating this position. That is by regular church attendance. The man who goes to church stands for an indispensable institution, even as a good citizen stands for the state by voting.

Absenteeism from the ballot-box and absenteeism from church are kindred failures in duty to society.

Of course, that is not the best reason for church attendance. We go to church primarily to express our belief in God, and to do Him reverence. The loftiest truth about man is that he is made in the image of the Divine; and has a capacity for fellowship with the Infinite. Worship is the highest function of which human nature is capable. The world does not know much about creeds, but when it sees a person attending divine worship, it understands him to say by his action, "I believe in God."

Thoughtful persons stand for the church, also, because the church stands for the best things. The church-goer lines up with the forces which make for righteousness. He is on the side of the people who want to live the noblest lives themselves and who are trying to help this needy world to do the same. The most efficient agency of human service on earth is the Christian Church. The churchman is a sharer in all the world-wide beneficence of the organization. They who would make their lives count, should be counted among those upon whom the church may count.

In case of serious illness, death or other trouble, notify any of the city's ministers.

THE CASE OF THE CHURCHES

This city has many great institutions and enterprises, all seeking to do business with the people.

Probably the largest of these—from the point of view of capital invested and workers engaged—and certainly the most important, is the Christian Church, of which the local congregations, under various denominational names, are the branches. The oneness of the Church in all essentials is real and vital.

In age, world-wide extent, membership and influence, the Christian Church is the greatest institution in existence. Of the local churches in this city, every one confesses itself but a ministering part of the Church Universal, of which Jesus Christ is the head.

The churches in our city do not exist for themselves. As directed by their Master, they are in your midst "Not to be ministered unto, but to minister." They live to serve. Their business is to help the people in highest ways.

This advertisement is a slightly new form of the church's constant endeavor to say to all men and women and little children that the churches are interested in them and want to serve them. Anybody is welcome in every church in the city. The ministers will be glad to talk with any person who may be in trouble.

The various agencies of every congregation—and these agencies are more numerous than some persons know—are all meant to minister to man in his worship of God, in his service of his fellow man, and in the development of his own character.

The names and locations and times of services of many of Philadelphia's Protestant churches are given below. A real welcome awaits visitors. There are many reasons, some of them self-evident, why everybody should be identified with a church.

In case of serious illness, death or other trouble, notify any of the city's ministers.

Because of the great expense involved, it would be impracticable in most cases to use more

than one or two papers in a city, at least for the beginning of this campaign. Therefore it is expedient to employ that medium which reaches the greatest number of persons. The obviously "yellow" paper, which caters to the worst elements in the community, would scarcely be chosen; nor yet the staid organ of limited circulation, which many church people favor. All else being equal, the paper of largest circulation should get the advertising, for the aid is to reach as many men and women out in the world as possible.

This line of advertising is of peculiar value to a newspaper. Carrying it amounts almost to the bearing of the imprimatur of the churches of the city. An increase of circulation is sure to result, and as a "talking point" for use with advertisers it could scarcely be bettered. Because of the advantage this confers on the paper, the advertising committee would seem to be justified in asking that where the advertising goes, there be also assured at least a page of religious reading matter in addition.

The suggestion is made that the old-fashioned church notices be eliminated outright. Throughout the land the religious features most commonly met in daily papers is that collection of little notes about the churches, from two to ten lines long, most of them dealing with the announcement of sermon topics. These have been poor representatives of Christianity indeed. They have given the impression that the church

is a small affair, for, by this standard which she has set herself, she appears to be concerned only in trivial affairs.

Papers have printed these free reading notices because the pastors have sent them in. There is a great deal of criticism of the ministry on this point, but there is also evidence that many men have cultivated this form of publicity, which tends so easily to self-advertising, simply because they have not known any better way to bring their church before the public. Now the paid advertisements of the churches carry the name of the pastor and the topic of his sermons. To repeat these as reading notices is a sheer waste of space, and a direct violation of the accepted usage among advertisers and newspapers. In dealing with this rather delicate topic, it is enough to say that the general opinion among churchmen and newspaper men is that nobody reads all of these notes, and few persons read any of them. Certainly the big public disregards them. They are an experiment which has failed.

Instead of these, the advertising committee asks for a page of live religious matter, written largely in the offices of the paper itself, and by the best qualified men on the staff. No longer can the youngest cub reporter be sent out to "cover" religion. When skilful men undertake the task of searching them out, news stories without end may be found in the churches. There is far more doing in the church life of a

city than the public has reason to suppose. The chapter on "Human Interest In Religious News" in this Report to the Men and Religion Congress indicates some lines of news.

Hitherto this chapter has been written in terms of advertising. Look at the subject with a bit of imagination and see what it involves. Conceive the possibility of having representatives of the church at every main cross-roads in the city, one day a week, to give out invitations to the church, so that every man shall have at least one invitation and one assurance, personally directed to him, that the church is interested in him and wants to serve him. Consider a staff of colporteurs or city missionaries adequate to deliver this message in one day to half a million men. What an excitement it would create in the city! Yet homes with their women and shut-ins and invalids would have been overlooked. What else is it than an unparalleled feast of colportage to bear this message by means of the printed page, penetrating inaccessible homes and regions where the face of a minister and missionary are unknown? The hostile are reasoned with in the quiet of their undivided attention; the feeble in faith are stirred to confidence by the knowledge that their church is waging aggressive war in the world. Given such a possibility, would not the Christian possessed of money rejoice in the privilege of devoting it to this work? Call advertising modern colportage, and you have it defined in accepted religious terminology.

VIII

THE WHOLE PROBLEM FROM THE LAYMAN'S VIEWPOINT

Both the secular press and religion may need restatement in larger definition than is usually understood, if a true relationship between them is to be determined and accepted. The daily newspaper has been defined as "a map of busy life, its fluctuations and its vast concerns." This is sufficiently comprehensive, and will do to abide by now as when it was first formulated. There will be little debate over the statement that the daily newspaper has somewhat abdicated its function, possibly in larger measure than it has itself realized. Religion is represented by the organized church—and the abdication here has been at least equally marked. The daily press is not interested in a man save as he is related to others and to society. Only when he touches these does he become worth while and can he claim or expect attention. Religion has been regarded as almost entirely an individual matter—the adjustment of an individual soul to the "eternal power that maketh for righteousness." It has gone off to itself. Its possessors and professors have "come out" so far from the world as to be like Macbeth's witches—"on it, but not of it"—and because of

this it has had small claim to outside attention.

Both these conditions are changing rapidly and simultaneously. Indeed, one could not change without the other; for the press is and must be instinctively responsive and sympathetic to what is worth while. The press is from Missouri. It properly demands "to be shown"; and religion, and the church as its depository and organized representative, are now endeavoring to do just that thing. The individualistic side of religion is not minimized or lost; for men are not saved in bulk, but personally, but there is, with the old, an added emphasis upon the social fact of religion. In Wheeling, W. Va., there has but just closed a great revival. On Sunday, March 30th, the concluding day, three meetings were held, the audience at each being fully ten thousand in number. At the morning service one hundred and forty persons made public profession of Jesus Christ; in the afternoon, at a meeting for men only, four hundred men acknowledged their fealty to Him, and at the night service two hundred and forty more persons testified their acceptance of the world's Saviour. The tabernacle prepared for the meetings could not hold the people. Thousands were on the streets, who sent inside for preachers to declare the gospel to them, and after eleven o'clock at night one man sent for a minister to whom and with whom he might enter upon the religious life.

Things of this sort are happening in many places and all over the world. Not alone in

India and in China and Korea are there mass movements Christward; they are to be seen in the United States. Witness the wonderful uprising of men evidenced in all the Men's Forward Movements of the last few years, and in the Men and Religion Movement, which fittingly brings to a climax in the national metropolis its nation-wide campaign. These Movements, while taking hold of men as units, have a larger note than mere individualism. They are at heart social. In Wheeling the revival leaves a new city, as has been the case in many other cities under like compulsion. Religion, and the church standing for it, is recognized as social in its nature and essence, having *man,* not *a man,* for its object and the Kingdom of Jesus Christ for its central and organizing purpose. The local press has discovered the new day religiously in the cities thus touched, and it cannot be long until the press generally will likewise make the discovery.

Long ago Carlyle referred to the press as a new pulpit set up in every city and town; and he said "the true church of the moment . . . lies in the editors of the newspapers, who preach to the people daily and weekly." While the force of the so-called editorial function may have somewhat lessened in later years, the truth still remains that the two great teachers of the nation are the press and the church. Not only by its editorial columns, but by its news of all kinds, and by its cartoons even, the influence

of the press is not only moulding public sentiment, but in the development of the public conscience and character it never was so pervasive and powerful as at the present. And this influence must necessarily be enhanced as the number of newspapers may increase or their force and character deepen and improve. It should be the earnest desire of the church to get into the closest possible relation with its colleague, for both are set to the same high task, on different but not divergent lines.

The church has 35,000,000 members. A larger number than this is within the sphere of its influence and more or less under the guidance of its spirit. It is not too much to assume that half the population of the United States is of religious spirit and tendency. The Protestant religious bodies are over twenty millions in number. There are less than two hundred thousand ministers, so that the overwhelming body of the church is of the laity, and millions of these are men. These men are in the leadership of commerce, of industry, and of all forms of business enterprise. The vital force of any community is largely made up of men who are related with more or less directness to the church. The business and the wealth of the country are largely in the control of men of religious impulse and training, and this will increase with the years under the vitalizing influences now at work among the boys and men of the nation.

The religious people of the United States can

do any proper thing they will, if they will to do it. The press is realizing this fact and appreciating its significance. For years one of the leading dailies of New York City has carried as a leading editorial in its Sunday issue a brief, pithy, practical, signed sermon by the best known ministers it could command. A syndicate of prominent newspapers has recently entered into a contract with a well known minister for a daily article on some phase of practical righteousness, and gives to him, with its affiliated papers, a clientele of over five million adult people.

The replies to the questionnaire sent out to laymen by this commission show that a large proportion of the daily papers they read print religious matter regularly—in the shape of sermons and special articles of various kinds, and open their columns to religious news, chiefly of a local character. Fully one-half of the answerers say that their newspapers treat religious topics in a manner denominated "good," and only a small minority "indifferently."

That the press does not do better is due to several causes; but a chief one seems to be that of indifference on the part of religious people themselves to religion and to the church. The church has not been made to bulk largely in the steady thought of the community,—and therefore of the press, which seeks to represent those things in which the community shows its own interest,—because it has not bulked large

in the minds of its own membership. Too much has the church been static, and it has become professionalized. Men in large numbers and with virile interest have not related themselves to the work of the church and to the service which religion can and should give to the community. This fact is perfectly well known, and is being pressed upon it, not in a critical or inimical tone, but with the helpful spirit and desire which are the mainspring of the Men's Movements so characteristic of the present day. The press in the large cannot be justly charged with deliberately ignoring religion or the church, nor can it be expected to run ahead of those who assume before the world representative responsibility for them. When the church and religion are put into proper relation in the lives and service of their own representatives then the church and religion will come into proper relation with the press. The very law of its being will so compel.

The church must be alert and alive: must be vital with all that concerns men in their life struggles. It must not be professional, prudish, or pharisaic. Jesus made "copy" when He was on the earth, and He would be a maker of "copy" today if He were with His church personally instead of through representatives. There would be a "story" in what He would say and do; and when His representatives make "the common people hear them gladly," and the church becomes a burning bush in every busy

thoroughfare where men and women walk and work and weep, the press will give its columns freely to the "copy" thus made, to the merits of which it is perhaps now a little blind because of the prevailing purblindness in the church's own ranks.

The world and the press do not like a beggar. Mendicancy is not attractive. Is it too much to say that in altogether too large a degree religion and the church have been made to appear somewhat in the attitude of Belisarius standing in the market place with cap in hand accepting an obolus as charity? We are not speaking now as to a large view of the question, where it cannot be disputed fairly that religion and the church make a contribution to organized society possibly in excess of any legal or other discrimination with which they are treated. But in small and petty ways the church has approached the press for personal favors, regarding the newspaper not as a friend to be used as other friends should be, with frankness and fairness, but as something to be abused by what can only be regarded as a misuse of friendliness.

A newspaper is a commercial enterprise. It must "pay" in fair salaries and returns upon the investment, or it should and will go out of business. "Success" of that kind is, in all things and in all persons, an ultimate test of efficiency and value. A paper's editorial and local columns are its own, and it may use them as it will with

due regard to truth and decency; its news columns are sacred to the just treatment of its readers, who are entitled to "undoctored news"; while its advertising columns are its own for the securing of an income through clean, straight, and worthy methods, both in matter and manner. The church should approach the newspaper, when "business" is involved, as does every other interest dealing with it. The returned questionnaires show only a few over one-half of those responding who believe the church should pay for its advertisements. We believe that minority will become "small by degrees and beautifully less," even to the vanishing point, when the equity of the matter is fairly presented and understood.

The church should treat the press with at least average consideration. It is a poor sort of a man who will not say "Thank you" when a favor is done him, or even when he is treated only with justice, if that justice comes to him without solicitation and is more or less constant. If the tone of the press is to be bettered, and its service to religion and the church enhanced in character and volume, there must be more of recognition and appreciation. Every normal person has a care for some measure of approbation. It is the appreciative word that contributes most to the development of moral strength and calls out true service in every department of life. Only about one-third of the replies to the questionnaire indicate that even "special service" on

the part of newspapers to the cause of the church and religion has been acknowledged by note or letter to the editors. To scan the columns of the daily press conclusively proves that it is a rare thing for a paper to be communicated with upon religious matters. The daily paper is written to about every other thing in the world that touches men's lives, sometimes with altogether too voluminous an interest.

Wise editors care for wise and helpful expressions of opinion upon vital questions. They are a valuable means whereby editors may gauge the judgment and wants of those for whom their papers are prepared; they articulate the press and the public together, so that the editor may be both prophet and seer upon what affects the body politic. There is no occasion to overwhelm newspapers with a deluge of mere "communications." All such find the waste paper basket promptly, and their writing should be avoided, to the welcome relief of the overtaxed editor. But intelligent criticism, and even just fault-finding, is welcome to a newspaper; while suggestive, courteous letters from sensible men are an editor's best aids in guiding his paper into just and generous response to what is a proper demand, and which he is more anxious to recognize and to satisfy than any one else can possibly be. It is the law of his life.

The church and the press must "get together" and stay together for the salvation of all that is worth saving in individual, community and na-

tional life, and only through such a saved life can the nation make a worthy contribution to the world. It was Plato who said, "What is to be the salvation of our government and of our laws, and how is it to be effected? Look to one thing only, and this Virtue. Wisdom, and justice, and courage, and temperance, and holiness —all these qualities are parts of virtue." Washington admonished Americans that "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports." Ex-Secretary Strauss declared commerce to be "a moral fact," and Commissioner Fosdick, of New York, is on record that "the functions of citizenship are essentially religious." John Stuart Mill left his verdict that "the political and economic struggles of society are in their last analysis religious struggles, their sole solution the teachings of Jesus Christ." President Taft said, not long ago, "The truth of the business is that the hope of the country is in the men who have in them a sense of obligation to a higher Power, that gives them a feeling of responsibility and of altruism and an absence of self-regard, for these are the qualities that lead us to call them religious men."

"Not by mechanism but by religion, not by self-interest but by loyalty, men are governed, or are governable," said Carlyle. The social and economic situation today is grave, perhaps never graver in history, both for ourselves and for the world. There is no "gulf fixed" between the

Church and the press. A *rapprochement* may be needed; but how natural and easy and essential this may be. "Only the Church, or the things for which the Church stands, can meet the situation." But equally the press must needs stand for the consideration and the solution of the problems vexing the state and society, political, economic, and social; for the enactment of just laws and their wise and equitable administration; to uphold the institutions of free and representative government; to advance learning and morality among the people, and for the development and maintenance of virtue and probity in the body politic. From the press itself comes the recognition of its duty and plans for its own improvement and humanizing. Charles A. Dana recommended the Bible as the best text-book for the young newspaper man, not merely for the sake of literary style, but because of its vital moral force. Woodrow Wilson said in Denver: "Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Saviour." It may be assumed that when the new School of Journalism, handsomely provided for by a daily newspaper editor, shall arrange its curriculum, Talcott Williams will give worthy place for the inculcation of those principles upon which government and society must needs rest and for which the newspaper must needs stand. The Church must accelerate

its own movement toward a ministry embracing human life in all its phases, and it must increasingly make itself the dynamic to energize and to guide the upward movement of the people.

IX

MEN AND RELIGION PUBLICITY

Six scrap books each the size of a newspaper page, and each three inches thick, filled with Men and Religious clippings, are visible evidence that the Movement made an impression upon the country. Probably the statement is warranted that no other organized religious activity ever before received within so limited a period, such wide-spread attention from the public prints. Even further the historian may go, and record that this Movement marks a new era in the use of publicity by religion.

Therein it stood for the modernization of organized Christianity. The forces that are employed in other realms of human activity may properly be utilized by the church; why should not the children of light be as wise in their generation as the children of this world? Out of the publicity experience of the Men and Religion Movement has sprung new attitude of Christian leaders toward a wise and systematic cooperation with the press. Other religious bodies and movements notably Christian Endeavor, with its state and local union press committees—have been alert to the value of printers' evils, but it remained for Men and Religion to demonstrate the possibility of making a nation-

wide impression through the use of the periodical press.

Magazines, secular weeklies, the religious press and the daily newspapers, all were utilized by the Men and Religion Movement. Doubtless there was not a single daily paper in the land that did not publish articles of some sort concerning the new movement. The six scrap books, with their thousands of clippings, are merely a token of the sort of publicity that was secured. All the press Associations carried frequent dispatches upon Men and Religion and hundreds of editorials interpreted the Movement. Many strong magazines treated the subject. Criticisms, mild and virulent mingled with the chorus of approval; and these, too, stimulated thought. Both the world and the church were set talking about this arousal of men in the name of religion. The movement proved itself a living issue, a vital force, and a general topic of common comment.

One reason for the extraordinary welcome accorded Men and Religion news in editorial offices was its "practical" character. It touched life here and now. The novelty of its comprehensive programme was equalled by its relation to local interests. It was "something doing," the kingdom of heaven busy upon this earth and in the newspaper's own city. The masculine note in it all, the bigness of the Movement's sweep, its emphasis upon social problems and its frank recognition of news values, all appealed to the

editorial instinct, and unconventional, timely and with a definite local touch, the Movement won its way into first-page displays everywhere.

Of course all this did not "happen." At different times there were three publicity experts at work at the headquarters of the Movement, in addition to the efficient publicity activities of the executive officers and members of the traveling "teams." Every Committee of One Hundred had its sub-committee on publicity, and most of these engaged salaried press agents. The result was a revelation to many cities of the possibilities of local religious publicity. "Men and Religion put the churches on the newspaper map," as one colloquially expressed it. The best argument for Christian publicity is the results achieved by the local committees of the Men and Religion Movement. To their faithfulness, resourcefulness, sagacity and sound journalistic sense must be attributed much of the success achieved of late in this new field of Christian science.

In connection with the Christian Conservation Congress the Commission on Publicity has conducted an actual experiment upon its theme. The most notable of its activities has been the advertising campaign in the New York City daily newspapers. Twice a week, over a period of six weeks, there has appeared in all of the daily papers issued in English in New York City, a double column advertisement, five inches deep, bearing the Men and Religion caption. These

advertisements usually appeared on the sporting page, and were so distributed that they were appearing in some papers every day in the week. The copy for the entire twelve advertisements, except the two which appeared during the week of April 8-13, which were furnished by the New York City Campaign Committee, were written by the Commission. The money for this experiment was pledged at a luncheon attended by the Finance Committee and by interested friends.

The object of this advertising campaign was to show the use of display advertisements in arousing the religious interest of an entire community. To make religion talked about, and to set forth the claim of the churches, was believed to be a justifiable object for the expenditure of a considerable sum of money. To advertise the presence and the interest of organized Christianity in the city, and to stress, by repeated publication, the thought that the church cares for the people, is surely a work of greatest importance. This advertising campaign clearly stood for those abiding things which the church represents. All of the advertisements were distinguished by a border of crosses. They were not designed to promote the Men and Religion Movement, or Men and Religion meetings. Rather they were meant as a broad, disinterested piece of Kingdom service.

Assuredly the advertisements created comment. All over the city they were talked

about, and in circles where religion is seldom mentioned. The very intangibleness of the advertisements puzzled readers. They could understand why soap and biscuit should be presented to the public through paid space in the newspapers, and it was not difficult to understand why certain definite meetings, where a crowd was desired, should make this form of appeal. But why the greater and more general claims of Christianity should appear in display advertisements, and on the sporting pages at that, made this modern Athens, which spends its time "in nothing else, but either to tell or to hear some new thing," wonder and talk. Such advertisements as, "Not to Allay But To Help Satisfy Social Unrest Is One Aim of Present Day Christianity. Think Things Through and You Will Go To Church"; or, "Sport Is Pleasure—But It Is Not Pleasure Enough For a Well-Rounded Man—'Man *Has* a Body, But He *Is* a living Spirit,'" compelled interest; they had never seen it on this wise before.

The press associations carried the story of the advertising campaign to all the daily papers in the land. The weekly magazines, and the publications devoted to newspaper-making, as well as the religious press, commented upon the innovation editorially. All over the land daily papers took up the subject as a theme for editorial discussion.

These editorials indicated the reflex influence of the advertisements. The first that appeared,

many others throughout the land following the same strain, boldly raised the question, "Are the goods as advertised? Do the wares come up to the label? Will men find the church as broad and interested and helpful as these advertisements intimate?" One advertisement said, "Christianity Is For All Men and For All Of A Man; Go To Church Next Sunday and Find Out." Inevitably, many churches were set to asking the question "Will they find out?" It is not inconceivable that this object was in the mind of those who prepared the advertisements.

A series of "sky signs" on Broadway bearing the cross, which, with splendid significance, has come to be identified with the Men and Religion Movement in New York, extended this advertising campaign. It was estimated that half a million persons daily read the one sign on Twenty-Third Street, which overlooks Madison Square and the converging streets.

This bore the simple invitation of the church; for the church is the permanent force in New York that will be making its appeal to the public long after the Men and Religion Movement has been merged into the normal activities of the individual congregations and denominations. Other signs along the "Great White Way" served to remind the pedestrians that there are higher interests in life than the pursuit of pleasure.

The responses to a poll of New York City

pastors revealed a fifteen-to-one majority in favor of these new and general methods of paid publicity.

To testify to its belief in the importance of the religious press as an advertising medium, and to the propriety of religious organizations making certain of their appeals through paid advertising, the Commission inserted a half-page advertisement in one representative denominational paper of each of the church bodies. It was a source of real concern to the Commission that the available funds did not permit it to patronize all of the church papers. We hope, however, that the lesson will not be lost upon church boards and other bodies making an appeal to Christian people.

In all of our advertising the Commission has had in mind the creation of impressions, which are fundamentally important. The first need of our time as the church and the world confront each other is, that the public generally shall believe that religion is a present, alert force in the world to be reckoned with; that in its united capacity it faces the city and the nation as a whole, and that in things small and great, temporal and spiritual, the church is moved by solicitude for humanity. Probably our campaign would have justified its cost had it done nothing more than arrest the attention of thousands of thoughtless persons to remind them that in this hurrying, changeful city the eternal verities are still a present factor.

Of the publicity given to Men and Religion in the local newspapers and elsewhere it is perhaps unnecessary here to speak. The New York dailies dealt with uncommon generosity with this Movement, in anticipation of the Congress and the local campaign. The iteration of headlines in the daily papers prepared the way for the coming of the Congress, and for a public reception of its message. The coincidence of the sinking of the *Titanic* with the opening of the Congress naturally overturned the well-laid plans of New York editors to treat the Congress with unprecedented fullness. The poster advertising the Congress, which has been widely circulated, has been made to serve the double purpose of conveying a Men and Religion message while at the same time inviting attention to the Congress.

The Publicity Commission adopted the method, which it believes to be ultimately most effective, of furnishing information to editors and writers, and of inspiring publicity activity on the part of others, rather than of trying to produce a great array of articles itself. Not all of the editorials that appeared in daily papers and in magazines were quite as spontaneous as they seemed. It has been demonstrated that it is entirely feasible for a publicity bureau to cooperate with the press associations, with the local correspondents of out-of-town papers, with the magazines and weekly periodicals, and with the daily papers.

X

THE RELIGIOUS PRESS: ITS PLACE AND PROBLEMS*

The religious press, always necessary for the unity, efficiency and vitality of the church, is to-day more essential to its progress than ever before. Its swift approach to denominational leaders enables the church to universalize the best ideas and methods that are developing and to make standard the best work of all its departments. Foreign missions could scarcely live without its aid, and the Men and Religion Movement would have halted but for its cooperation.

Members of this Commission have been making a close study of the denominational press for a period of years, and later by a close questionnaire have brought to light many facts, which while they give a note of real encouragement also reveal serious problems. These problems however do not appear to the Commission to be more difficult than those which secular magazines are continually meeting.

The incoming and development of the low-priced illustrated monthlies and weeklies in the past two decades; the building up of their vast circulations; their fine mechanical and artistic

* See address by Bishop Hoss, page 163.

treatment and profuse illustrations; the centering of the advertising business in the hands of agencies with their highly-paid and scientific experts—all this has placed the religious weekly with small circulation and limited resources at a decided disadvantage in comparison and competition, and compelled a readjustment of its policies.

A new type of religious publication is being evolved, such as The Congregationalist and The Continent typify. A new publicity sense has developed. The day of the essay and doctrinal disputation has passed. It is certain that the religious publication, if it would grip the rank and file of men and gain a larger reading, must represent the human note more than school discussion. The religious press must be a graphically interpretative reporter. It must photograph scenes of activities and service. It must convey to its readers a sense of aggressive life that tingles with vigor and purpose. It must serve society more than a society. It must represent the denomination as a group of organizations, or wing of the Christian army, bound together in a great spiritual enterprise for personal and social service and public welfare, more than propagate a particular doctrine or dogma—building up the church only that it may build up men.

From what is revealed in the questionnaires we gather that the religious press must deal primarily with the news of the churches and Christianity. It will deal with such questions of

secular news as have a bearing on the moral life of men. The paper must be more of a trade journal for the men who are working at the trade of Christianizing men and society. The paper with a positive note of courage and of faith, suggestion and ideas of service, interpretation of the activities of the world and of society, as well as the church, in its relation to moral and social questions of today, will continue to secure a hold and a hearing. The same energy, study, art and activity that has made the popular magazine or weekly a success is demanded in the religious press. Too many times the papers have suffered, as one writes from the "monotony of one-manism," and that one man has been overworked in the production of editorials, collecting news and attending and reporting conferences, revising copy, reading proof. There must be more men on the force of the religious paper who have developed news sense and training, and who possess a sense of things as they are, as well as theological grasp.

The great majority of the editors and publishers express the conviction that fewer papers and stronger could better serve the church, and that the denominational press is weak because there are too many papers. There is a decided trend in the direction of combining several struggling papers of a denomination into one strong, representative, well-manned and adequate publication.

There is a conviction, as well, in some localities

that the price of the paper has prevented larger circulation, and that at $1.50 or $2.00 a much greater service could be rendered and wider field covered.

WHAT THE PUBLISHERS SAY

The questionnaires sent to all the representative denominational papers bring to light the following facts and furnish as well the basis for the statements before made:

The circulation of more than two-thirds of the papers is larger now than it was five years ago and the percentage of subscription renewals (seventy-five per cent and over) is shown to be fully twenty to forty per cent higher than that of the majority of the popular magazines. As the circulation of religious papers is mostly among responsible church leaders the publishers feel justified in the general practice of continuing names on their lists for a year without payment.

While more than two-thirds of the papers reporting pay expenses and many others are regarded as of such vital value to the denominations that they are subsidized by the Boards, it is a fact that the religious press as a whole is starved and that it could become vastly more useful to the Kingdom if heartily supported and furnished with means to command the services of trained men who could adequately report and interpret the trend and thought of the Christian world. One editor writes, "Running a religious paper is not an amateur's job. The paper could

become more useful if sufficient brains were put into it." Another desires larger moral support but fears the control of denominational courts. A third suggests that the denominational papers could circulate on the wholesale plan to be paid for by the churches, and another writes pessimistically, "It is supported as well as it deserves to be, and more so in some cases."

ANSWERS TO QUESTIONS

From the results of a questionnaire submitted to nearly one thousand laymen the representative replies to the question, "What do you regard as the most interesting features of your religious journal," are selected:

A Religious Paper's Most Interesting Features

Results on the field—home and foreign—and the methods which brought them. Moral reform movements.

The Sunday-school Lesson, daily Bible readings, editorials, illustrations.

News of the livest things doing; notes on the Sunday-school lesson.

Denominational news and comments on questions of the day. Long philosophical sermons last.

Discussion of current topics from the point of view of church men.

Review of work of laymen in Bible class, boys' work and social service.

A survey of the country and world from the religious point of view and the application of religious principles to modern life.

Individual expression on religious questions. (From a man who takes and reads eight religious papers.)

Social activities along Christian lines and news of denominational interest.

The Christian world in picture and paragraph.

Strong short articles about something accomplished.

The Influence of the Religious Press

Keeps religion as a specific proposition before the people.

Quickens interest in all connectional enterprises. Conveys information and cultivates religious spirit.

Binds the church together. Gives a Christian viewpoint where secular publications have to trim or follow lines of mere conventional morality. It is needed in the sectarian sense less, but as a Christian paper more.

Without it the missionary societies could hardly exist. It is a moral and religious force, stands for good government and clean politics.

To leaders it is essential. A denomination could not live without it.

To instruct in principles, inform as to work, stimulate to service.

None of the four religious papers I take fill the bill. There is not enough real human interest in the articles—

too many articles about people on the other side of the world or who have been over there. A real life story in this country is what interests me—something about some young fellow that has stayed by his colors and remained true to the first principles through thick and thin, in hard knocks of Chicago business life, to take care of an invalid wife or dependent mother; or of some fellow, who, after a hard day's work six days in the week, comes out for work in a little church and shows people how to be kindly and helpful to one another, and who in his every-day life practices what he preaches. That is what interests me. In other words, I would like to have stories of just common ordinary people; stories that reflect their lives, their hopes and their ambitions—the farmer, the banker and the candlestick-maker on the phase of religious work and life they meet in their daily routine. I find that some mighty interesting theories and helpful suggestions come from our ordinary man—that is to say, we think they are ordinary, but, as a matter of fact, they are extraordinary when you come to find out the loads they carry and the hard spots that they work over, and also some of the reasons why and how they do it.

Some of its Weaknesses

To the question: "Please name any of the weaknesses of the modern religious press," the following are some of the replies:

Too many sermons—too much personal matter of no interest, like announcements. Too much twaddle. More vigorous articles on live, not dead subjects needed.

Their usual bigotry.

Perhaps from my point of view, regarding itself too

much in the light of a theological review and too little as a (church) newspaper. Most of the theological questions are regarded by the average layman as settled, or as possessing no interest for him.

(1) Discussion of obsolete questions. (2) Lack of journalistic fire. (3) Too much discussion and too little news.

On Personal Help to Readers

To the question, "In what respects are your religious papers helpful to you?" these, among other replies, were sent in:

Its religious tone has a steadying effect. I should think a Christian would feel more lost among others of his kind without his church paper than a business man or manufacturer without his trade organ.

Am put in touch with others who have same problems. Stories, articles, news all clean and helpful.

Helps keep me decent as a Christian.

Keeps me posted as to conditions in my church, at home and abroad. Gives inspirations to more faithful church service. Wholesome, Christian articles, calculated to cleaner, holier living. A guide to right and healthful social life.

I get helpful material for Sunday-school work, church prayer meetings, etc.

Methods of work which have been successful. Bible school lessons and devotional reading.

To Increase the Circulation

Question. "What suggestion do you make to increase the circulation of denominational papers?"

Create a need by widening their horizon, deepening their interest in church happenings, then push circulation as you would something you know to be of real value.

(1) Urge appointment of soliciting committees in each church. (2) Discuss church papers at prayer meeting.

More illustrations, better paper, better printing.

There should be a properly accredited person in every church who should attend to the matters of securing and urging subscriptions.

Better salesmanship, more up-to-the-minuteness, individual considerations of real live personalities.

Ministers to preach sermons on "Value of the Church Paper," to be followed by a systematic canvass for subscriptions.

Organize special one-day campaigns, set a goal and then reach it.

To Strengthen the Religious Press

Question: "How do you think the religious press can be strengthened?"

By better men using more money.

By cutting out stuff that is mawkish, trite, stale or

argumentative, and by getting from the abstract to the concrete.

Make them real church papers, not literary or newspapers, though these features should not be wholly eliminated.

Elimination and consolidation, thus strengthening.

Like the churches, kill off about half of them. Slightly radical treatment, but desirable.

By using more men like Charles Stelzle.

Keep it manly, with departments for others.

Follow type of Chicago *Standard* and *Continent*.

Hard question to answer. I am enthusiastic in my admiration of the religious press. So many tastes to satisfy, but the day of long articles, continued articles and doubtful speculations has passed.

By a department treating of the vital things of life and service for men and boys.

Why No More Subscribers

Question: "Why do not more men subscribe for denominational papers?"

They do not realize their need; matter is not brought to their attention strongly enough.

They are not virile enough.

Reading matter is so abundant and cheap. The sort which is light, easy to read, illustrated, etc., crowds out the more solid kind.

Large number of other papers taken. Failure of pastors to constantly urge importance and value; and weakness of many of the papers.

The little time they give to reading is taken by the daily papers, including Sunday paper, and by monthly magazines attractively illustrated.

Very busy; more interest in market quotations, telegraph news of the minute. Usually not "catchy" enough in construction in comparison to other magazines (non-religious.)

Too much else to read, and the price seems high.

Usually not enough in them that appeals to men.

Must be interested in the movement it represents and reflects. For pastime men will not read anything that requires them to think. Headline habit is fatal.

Partly, at least, because religion is not a practical part of their lives; partly, from ignorance of their content; partly, from the quality of many of the papers, particularly the denominational.

I think they do not realize how much they need and could enjoy them.

Why They Take Their Paper

Question: "Do you take the paper as a matter of duty, or because you feel the need of it?"

I value it for its own sake, and feel I could not otherwise keep in any vital connection with a world in which I am vitally interested.

I do not know how to get along without it.

To keep in touch with the religious thought of the time.

Its Advertising Field

The religious press still offers a valuable field for advertising in certain lines of publicity. This is worthy of the study of a special Commission. There is suggestion in the action of a group of the Southern religious papers, and also a Philadelphia group, which have combined their circulation and through an able agent secure larger contracts from the greater advertisers and produce better results.

The press has maintained with few exceptions a good conscience as to the acceptance of patent medicine, financial and questionable advertisements.

The concensus of opinion of publishers is that advertising is less readily secured than ten years ago and eighty per cent declare that advertising agents are less favorable to religious publications. It is certain that it has been belittled by comparison with the popular magazines of great circulations, and that it does not generally stand in favor with advertising agencies. Some of the reasons given are:

Do not appreciate the value of the religious press. Prefer to use mediums with the largest circulations.

The great increase of periodicals which live upon advertising.

The larger field is covered by secular papers.

The Outlook

As to the outlook for the religious press one editor writes: "It is great if the religious press knows the day of its opportunity. Religion was never more interesting than now." Others say:

Good, provided trained brains and money can be commanded.

If one believes in religion and the usefulness of denominations, he cannot despair.

Fair for a few high-class ones. Dubious for the others.

Needed as never before.

Unsatisfactory as at present conducted.

Good religious journals can maintain their circulation, but should get along without dependence on advertising.

Its maintenance grows increasingly difficult.

The outlook is good if publishers will quit serving news as they did ten years ago—popularize the style of make-up without lowering the standard.

On Current News of the Day

To the question, "Do you believe that current news of the day, aside from distinctly religious news, adds to the interest of a religious paper?" the following are representative replies:

Decidedly. All news has religious significance.

Only as it relates to the moral or religious facts of human life.

Not all the current news, only that of the highest and cleanest, or that will be an inspiration to better living and nobler service.

Summaries of Answers to the Laymen's Questionnaire

Does the current news of the day, aside from distinctively religious news add to the interests of a religious paper? Yes, 59; No. 34; Undecided, 19.

Are the denominational papers read by the young people in your home? Yes, 30; No, 27; Undecided, 35; No Answer, 28.

Do you patronize the advertisers? Yes, 32; No, 76. (Many replying, "Do not answer advertisements in any paper.")

Do you take the paper as a matter of duty or because you feel the need of it? Duty, 16; Feel need of it, 63; Duty and need, 35.

Do you get the full value for your money Yes, 95; No, 3; Undecided, 12.

Is your religious paper helpful to you (1) in your Church relationship? Yes, 95; No, 3; Undecided, 2. (2) In your home life? Yes, 76; No, 4; Undecided, 6. (3) In your social life (culture and contact with others)? Yes, 71; No, 3; Undecided, 10.

SUGGESTIONS

That the men of the church should appreciate more fully the important place of their denominational paper in furthering the advancement of the Kingdom, and that they should bring their powers of brain, push and purse to help to solve its problems, and to make their own

denominational papers more efficiently serve the Kingdom.

That the extension of the circulation of the denominational paper should be taken up as a first interest of the local church itself, for the cultivation of its life and the activity of its members rather than to "give support for a struggling paper."

That the denominational press may well give a larger place and consideration to the place and work of the layman.

That it may fulfill a yet larger service in the Christian culture of the family through its departments for youth and children.

That more men would read the religious papers if they were prepared for more men, having more largely in view the rank and file of the church.

That in the interests of efficiency as well as of the unity of a denomination, the number of its religious papers could well be reduced.

That a commission of the religious press might be formed to work out a general and unified policy, and to combine their circulations to gain an increased advertising patronage.

With fewer papers, with an increased staff and the larger support, which can and should be brought to it by Christian laymen, the religious press will be able to render an increased service to all the enterprises of the Kingdom.

XI

WHAT REPRESENTATIVE NEWSPAPERS SAY: AN ANALYSIS OF THE COMMISSION'S QUESTIONNAIRE

The doctrine of editorial infallibility has been "knocked into a cocked hat" by the Publicity Commission's Questionnaire to newspapers. Clearly, a group of clergymen who got their ideas of religious publicity from the views of any one editor might be left in a sorry plight. The Commission has received diametrically opposite opinions on almost every point it has suggested. This is evidence of the strength of the personality of the editors of our land: they are men accustomed to an unequivocal expression of their minds. The quality of the men who have honored us by filling out our blanks is a high testimony to the value of the findings. There is no perfunctoriness or conventionality about these replies. The privilege of scanning the returned questionnaires has abundantly repaid the labor.

In spite of the diversity of views expressed, it has been possible to get something like a consensus of opinion. This Commission is gratified to report that it has probably come nearer to finding out the mind of the newspaper profession

of America upon the subject of religion than any previous individual or organization has done. We esteem these returns as of immense value. They are sufficient to enable us to make certain general deductions, for they represent all classes of daily newspapers in the United States and Canada. The replies received include statements from what is by many regarded as the greatest newspaper in the world, and from dailies whose circulation barely touches the five thousand mark. It has been of interest to note that the men most inclined to dogmatize upon journalism and religion in the large have been the editors of the smaller papers.

No sectional lines can be drawn through these returns, for they cover the continent above the Rio Grande. Some of the dailies reporting are famous for their attention to religious interests, and some are infamous for their irreligious character. In one notable instance of the latter, the editor answered with perfect self-complacency, assured that he was meeting the needs and tastes of the church-going readers. The Commission could not resist mentally placing alongside of his report one from a resident of that editor's city who said, "If you want an illustration of all that a daily newspaper should not be, with respect to religion, examine 'The ——.'"

Lack of self-confidence is not the commonest failing of the newspapers of the land. Thus there was discernible a tendency on the part of many to believe that they are already meeting

the standard satisfactorily. Practically all the correspondents are assured that no reader of their pages ever has a chance to resent flippant paragraphs about religion, because none such appear! We might infer, from a comparison of these blanks with those from the ministers, that the latter have been reading the irreligious comments of which they complain only in the Paris papers! A common criticism made by the ministers is that the reporters who cover religious news are not competent to handle the theme intelligently. On this point the editors are generally sure that nothing is easier than to get qualified reporters. Evidently somebody is mistaken: probably both. That the editors are not as alert as they might be to the subtleties of religion is shown by the number of replies wherein the writers say that they are not troubled by propagandists or by sectarian bias; and yet who, in another part of the same blank state that they are printing religious features which are the most notorious cloaks of peculiar doctrinal propaganda.

With persistence and vigor the editors return the compliment of the preachers who find fault with them. They say, for instance, that ministers do not cooperate because they are "too lazy to write." Another editor answers the question about a conference of newspaper men and clergymen, "The newspaper men would all attend, but the preachers are too slow and lazy!" Another says that preachers show interest "like

other people, usually when it is to boost some special event or interest of their own." Another editor says, "The preachers are either lazy or tired, and expect reporters to work seven days a week in order to report their sermons." Another declares that the lack of the cooperation of the preachers goes so far that they even filch the postal cards which he supplies them for the sending of news items to him, and use them to serve other papers! Still another, with fine sarcasm, suggests that the extent of the cooperation of the ministers with the papers is that "they bring in their church notices." It would be very easy to analyze the questionnaires from both editors and ministers in a fashion that would suggest a scene from the County Kerry Fair.

Most important of all the conclusions to be drawn from a study of the editorial questionnaires, and a conclusion which every religious body in the land, as well as every newspaper, should carefully study is, that there is a fundamental lack of cooperation between the church and the press. Even the editors who speak bitingly of the petty self interest of the church leaders all express a desire for closer relations and mutual helpfulness. One of the historic American papers, with a national circulation, famous for its articles upon religion, says, "We find we get less appreciation from the church people than from any other class." A Pennsylvania paper becomes more definite, and reports that it recently sent out a request for ex-

pressions of opinion upon the Men and Religion Campaign in its city. Out of the sixty clergymen addressed, two responded! A comparison of questionnaires enables the Commission to note the disparity of opinion between the churches and newspapers. Thus a certain southern paper reports that it recently ran a religious feature, but this was of no use and it was discontinued. From the other side we learn that the religious feature was popular with the church people, but the editor, heedless of their interest, ceased to publish it! This, of course, is surely a clear illustration of the lack of mutual understanding.

The chasm that is cut between the press and the church is greater than either side realizes. One has only to read the questionnaires to perceive this. There is almost a fundamental misunderstanding of each other's viewpoint. The critical attitude is manifest on both sides, and yet both are sincerely desirous of closer relations. Some papers, thinking only in terms of their own office force, seem to believe that preachers should supply news and be associate reporters. Thus one paper remarks, "Church news would receive greater attention if clergymen were as anxious to report weddings and other bright news as they are to bring in church notices." On the other hand, some clergymen evidently want the newspapers to be their unordained pastoral assistants, helping them in their particular tasks, regardless of the general mission of the newspaper. Clearly, both parties

to this discussion need a broader conception of their common missions.

The tyranny of the "church notice" crops out in most of the questionnaires. The editor of a paper which is the leading publication in its part of Pennsylvania writes plaintively, "The bane of the small city paper is the insistent demand of church people for free publicity for strawberry festivals, oyster suppers, picnics and other money-raising schemes of like character."

Among the editors practically all favor the placing of advertisements on a paid basis. It is evident that the chief religious news of most papers consists of "church notices." This may explain why the frequent reply is made that church people do not at present display any interest in religious articles. Even those who may be interested do not express their mind.

In so many forms does this statement come from the editors, that clearly the press of the country is challenging the churches to demonstrate whether or not they really have any special interest in the affairs of religion. Do the members of the churches care to read religious news? Here heart-searching is demanded. The only warrant for the publication of religious intelligence by the daily newspapers is the sincere interest of the rank and file of the church people, who constitute so large a proportion of the public. A newspaper cannot afford to furnish a religious feature only for the clergy to read: it must have that which will interest the laity.

Now the question is clearly one of whether or not the laity cares at all for religious news.

Granting that much that has borne a religious label is not of the most absorbing attractiveness to the public, it still seems evident from the data at hand that the field of religion is worthy of cultivation by the newspapers. It is reported by many papers that they have found certain features of popular value. Particularly they mention the daily sermons of Dr. Frank Crane, a certain Sunday-school Lesson, a Church News service, and popular newspaper sermons, especially for publication on Sunday. General moral talks upon religion are also in demand. There is little call for missionary information, which is of peculiar interest, in the light of the aroused interest of laymen in this subject. Apparently more news of social service and laymen's activities is demanded.

In this connection we are pleased to report that a notable amount of religious literature, as well as straight news, is at present being published by the newspapers of America. The example of a few great dailies is influential, especially as many of these syndicate their material. The plate associations, which consistently cultivate the religious field, are also powerful in determining what the smaller dailies shall use. It is evident that in the preparation of the right sort of material for daily newspapers a large number of Christian workers should find a new field of service. Both as staff workers and as

syndicate writers, there is a call for men and women who can produce readable religious literature for the secular press.

Above all else the demand is for news. As one editor says, "News absolutely,—that which is new. That is the acid test for church news, as for anything else." Real news of worthy activity has the first claim upon a newspaper's columns. One preacher said, wisely, "Do something worth publicity, and it will get on the housetops in due time." A Middle West newspaper reports that "We would now no more think of taking a reporter off the church beat than off the city hall or any other beat." Great dailies, like the *New York Herald,* are showing a real news sense in their development of church intelligence.

The outlook is promising: the strong men of the churches must cooperate with the strong men of the press if the relations between these two great agencies for human welfare are to attain the character and extent which most thoughtful persons believe to be necessary.

NEWSPAPERS AND THE CHURCHES

Summaries of Answers to the Newspapers' Questionnaire

LOCAL NEWS

Do you have a member of your staff especially assigned to religious news? Yes, 74; No, 69. Total, 143.

Is your religious news organized into a special feature department? Yes, 86; No, 59. Total, 145.

(1) Does this appear on Saturday, Sunday or Monday? Saturday, 48; Sunday, 8; Monday, 89. Total, 145.

(2) How much space does it ordinarily occupy? Four columns. Total answers, 94.

Do you print special items of local church news as it occurs from day to day? Yes, 127; No, 16. Total, 143.

Does the bulk of your weekly religious department consist of pulpit notices and church announcements? Yes, 85; No, 52. Total, 137.

(1) Do you think the general public reads these church reading notices? Yes, 91; No, 40. Total, 131.

(2) Should not these be printed in the advertising columns, and paid for? Yes, 93; No, 30. Total, 123.

(3) Do you run that class of advertisement? Yes, 95; No, 39. Total, 134.

(a) Is it inserted at a special rate? Yes, 64; No, 39. Total, 103.

(b) How generally do the churches use this advertising? Largely, 17; Slightly, 59; None, 19. Total, 95.

(c) Do you duplicate the matter in these advertisements as free reading notices? Yes, 67; No, 23. Total, 90.

Are you in the habit of illustrating local church news? Yes, 75; No, 68. Total, 143.

Do you make any special effort to keep in touch with the churches, in addition to using what news is sent in? Yes, 118; No, 26. Total, 144.

Have the church people, ministers or laity, shown any special appreciation of, or interest in, your church news? Yes, 84; No, 58. Total, 142.

GENERAL NEWS

Have you any provision for covering the general religious news of the country, aside from what the press associations carry? Yes, 43; No, 102. Total, 145.

Should the press associations, in your opinion, carry

more religious news, or less? More, 42; Less, 16; Satisfied, 65. Total answers, 123.

Have you found any demand for such news? Yes, 67; No, 68. Total, 135.

Do you arrange for reports of the big religious conventions in which your constituency is interested? Yes, 125; No, 17. Total, 142.

Is there any demand for fresh foreign mission news? Yes, 36; No, 98. Total, 134.

Have you ever run character studies of national religious leaders, or of unique religious institutons? Yes, 49; No, 92. Total, 141.

Are you bothered by propagandists who have endeavored to use your columns? Yes, 90; No, 52. Total, 142.

How do you avoid sectarian bias in your news? Ed. care, 85; News basis, 24; Fairness, 25. Total answers, 134.

Have you any special way of keeping in touch with what the church people think of your religious news features? Yes, 37; No, 100. Total, 137.

Have you been able to secure the cooperation of the ministers? Yes, 103; No, 33. Total, 136.

Is there a tendency to make disproportionate displays of church scandals, and moral lapses of churchmen? Yes, 24; No, 109. Total, 133.

EDITORIAL TREATMENT

Do you treat important religious news or tendencies in your editorial columns? Yes, 132; No, 8. Total, 140.

(1) Frequently or infrequently? Frequently, 36; Infrequently, 75. Total answers, 111.

(2) Sympathetically or critically? Sympathetically, 62; Critically, 3; Both, 60. Total answers, 125.

Have you ever secured religious editorials from local ministers? Yes, 43; No, 95. Total, 138.

Is it your experience that editorials upon religious, moral, and social topics evoke more comment from

readers than other editorials? Yes, 45; No, 71. Total, 116.

Do the church-going readers resent flippant paragraphs upon religious topics? Yes, 55; No, 13. Total, 68. (Most disclaim printing such.)

GENERAL RELIGIOUS FEATURES

Aside from actual news, do you publish any special religious features? Yes, 86; No, 50. Total, 136.

If so, what kind have you found most popular? (1) Sermons, 60; (2) Sunday-school Lessons, 39; (3) "Talks" by writers on moral or religious themes, 28; (4) Comments on the topics of the Young People's Societies, 10; (5) Quotations from the Religious Press, 16; (6) Social service features, 46; (7) Character studies of Religious Leaders, 14; (8) World-wide religious movements, 41; (9) Laymen's activities, 50.

Do you use syndicate matter, or local talent? Local, 53; Syndicate, 38. Total answers, 91.

Can you get a religious feature that the general reader finds interesting? Yes, 33; No, 40. Total, 73.

If so, what is it? Church news, 13; Sermons and Lessons, 14; Many, 5; Criticisms, 1. Total answers, 33.

ILLUSTRATIONS OF RELIGIOUS NEWS

Do you print religious illustrations; and if so, of what kind? Yes, 96; No, 27. Total, 123.

(1) Portraits and groups, 80; (2) Buildings, 88; (3) News pictures, 62; (4) Cartoons, 14; (5) Specially drawn pictures, 22.

MATTERS IN GENERAL

Are you running as much or more definitely religious matter as you did five or ten years ago? More, 101; Same, 24; Less, 8. Total answers, 133.

Is it difficult to find newspaper men who have a sympathetic understanding of the religious world? Yes, 54; No, 77. Total, 131.

Ranging in a scale of from one to ten, where would

you put the relative value of religious news to your readers? Six estimated at 1, 3 estimated at 2, 10 estimated at 3, 12 estimated at 4, 31 estimated at 5, 10 estimated at 6, 7 estimated at 7, 8 estimated at 8, 9 estimated at 10. Total answers, 96.

From the newspaper point of view, is the religious field worth special cultivation, like sports, society, etc.? Yes, 92; No, 44. Total, 136.

Do you find an increasing news value in the efforts of Christian men to promote social service? Yes, 105; No, 20. Total, 125.

Would you favor an occasional conference of newspaper men and church leaders in your own city? Yes, 103; No, 21. Total, 124.

XII

WHAT REPRESENTATIVE CLERGYMEN SAY: AN ANALYSIS OF THE COMMISSION'S QUESTIONNAIRE

First. Ministers either through lack of interest in the subject, or some other cause, did not reply as completely and in such large numbers as laymen to whom other questionnaires were sent. The point of discussion here might be whether or not our pastors yet realize the vital importance in this reading age, of more efficient uses of the daily press in matters of religion.

Second. Replies to the question as to adequate, intelligent and sympathetic treatment of religious and church affairs were overwhelmingly in the negative. Pastors seem to feel that our newspapers are poorly equipped on their reportorial side for any kind of proper treatment of the subject of religion in any of its phases, and, in addition to that hindrance, are in many cases cherishing ideals and prejudices that make religious matters undesirable material for the modern paper.

Third. The bulk of the replies chide the press for its constant care to select sensational religious news only, and its studied indifference to what

the pastors feel to be healthy religious news. An undertone of protest is noticeable in one-third the replies as to the seeming prejudices of the press in favor of the Roman Catholic church and what they feel to be the avidity with which the derelictions of Protestant preachers are exploited, while priests who fall are apparently shielded from publicity. All agree that the press deals generously by the church when social or community interests are to be treated, and the ordinary current announcements get all the publicity they merit or have a right to expect, though more than half the replies express a suspicion as to whether these latter are read by those for whom they appear.

Fourth. A strong drift toward the wisdom and effectiveness of the paid advertisements is noticed here. Nearly one-third of the replies urge that churches recognize the value of the place occupied by this form of advertising. More than half reporting already advertise in paid space, and indicate that satisfactory results always follow.

Fifth. A vast difference of opinion is expressed as to the type of religious material to be urged as a regular feature upon local papers. A social service column, and also a column for general religious chit-chat seem to be the order of preference for either local or syndicate matter. Pastors express doubt as to their ability to find local talent, able and willing to produce in worthy fashion any kind of regular religious

features in the daily paper. The place and high use of such writing is generally acknowledged in all replies.

Sixth. A general regret and apologetic tone is expressed in the matter of pastors failing to thank editors for any fair statement or generous use of space with religious matters. It would appear from their own statements that our preachers are neglecting this particular field of personal influence. Knowing the very definite influence of a sincere word spoken in praise of a newspaper's position on questions of public morals, it would seem fitting that our pastors be urged to a sympathetic cooperation along this easy line.

Seventh. It was very generally agreed that pastors should seek constant entrance to the daily press when they have something to say, and that their utterances should be well tempered, good mannered, and on the right side. The public in the smaller cities was generally considered especially receptive to personal communications from the public men of the place. As for the use of excerpts of addresses and sermons in the papers, it was the opinion that there was not at present enough literary balance, or religious judgment, in the offices of the average daily paper, to enable the force to make a fair abstract. It was urged generally that pastors prepare their own abstracts in typewritten copy and send them in.

Eighth. The opposition to the Sunday paper

seems to have passed, in the minds of about two-thirds of those replying. The acquiescence of Christian people, rather than the approval of the presence of the Sunday paper, was taken to mean that there is no need of trying to eliminate the Sunday paper from American life, and that it ought to be, as far as possible, influenced rightly. It should be urged to carry worthy materials and omit the abominations of the colored supplement, the outrageous gossip of social high life, and the other well-known trivialities.

Ninth. A general consensus approves the policy of pastors naming the virtuous among the papers, and commending the clear and upright press to their church people.

Summaries of Answers to the Ministers' Questionnaire

Do the newspapers of your city treat religious news adequately? No, 54; Yes, 68.

Do their articles upon religion intelligently present the subject? No. 60; Yes, 39.

Is the attitude of the press toward the churches sympathetic? No, 39; Yes, 59.

Do the papers frequently print editorials upon religious topics? No. 60; Yes, 30.

What kinds of religious news appear most commonly in the papers of your city? (1) News of church life and work; (2) Sensational items; (3) Social plans in religious work.

Which would you rather see in your papers, announcements of the Sunday services, or more general religious news or literature? A large majority prefer general news.

Do you think that the general public reads these church announcements? No, 43; Yes, 55.

Should not announcement of services, the time and place and topics of meetings, the name of the speaker, etc., be inserted as *paid advertisements,* rather than as free reading notices? No, 29; Yes, 54.

Do your churches ever insert paid advertisements in the press? No, 41; Yes, 49.

Have you ever suggested to the local press the value of some regular religious feature, such as a Sunday-school Lesson, a Young People's Societies column, a Social Service column, or a column of general religious news and comment, including the mission field? A Social Service column with Sunday-school comment is desired. No special agitation by respondents.

Is it the custom of ministers and church workers to write to the editors of the papers they read, thanking them for cooperation, or calling attention to apparent failure to treat religion fairly? Answers indicate a neglected field of ministerial service.

Should ministers write letters for publication in the press upon important religious matters of public interest? Unanimously, Yes.

Do you think the churches and newspapers of your city can cooperate more closely with each other, for the benefit of the public? Positively, Yes.

Is it desirable to publish extracts of Sunday sermons in Monday papers? Yes (provided the minister makes the abstract).

Do the ministers and church members of your city at present oppose the Sunday newspaper? No, 61; Yes, 37.

May ministers with propriety commend from their pulpits papers that support the interests of religion? No, 27; Yes, 68.

Does the religious weekly take away the field of the daily paper in the matter of religious news and comment? Unanimously, No.

XIII

WHAT REPRESENTATIVE LAYMEN SAY: AN ANALYSIS OF THE COMMISSION'S QUESTIONNAIRE

The questionnaire upon the secular press sent out to laymen had four main ideas. The desire was to obtain the views of representative men.

First, upon what may be called the treatment by and the tone of the secular press respecting moral and religious matters. Is the treatment of such questions accurate and adequate, and is the tone of the press one of steady friendliness and hospitality, or is the press satisfied to give space periodically to certain features of religious news and consider that a full discharge of its responsibility?

Secondly, what is the business relation between the church and the press? Is there such a relationship as exists between the press and other organized agencies of society whereby real news is treated upon the basis of news value, and business matters upon a commercial basis?

Thirdly, what is the social relation, as it might be termed, between the church and the press? Is it on a footing of mutual respect and confidence, and are the ordinary courtesies of interrelationship observed that obtain in other spheres of life?

Fourthly, laymen were asked to give such suggestion and criticism respecting the press as appeared to them important and indeed essential. An examination of the questions and the analysis of the answers, appended herewith, will show the form of the inquiries covering these points and the character of the replies received by the commission.

More than seven hundred responses were made, and are here tabulated. These came from men engaged in professional and commercial activities of all kinds and from every section of the United States, north, east, south and west, and from the Dominion of Canada. In the number are represented men controlling the largest mercantile and industrial interests, dealing with business measured by millions; the average and the smaller dealers and manufacturers; lawyers, professors, students, and men of leisure and wide reading. The replies cover the reading and study of more than three thousand newspapers and periodicals. They come from the men who make up that intelligent, thoughtful, conserving public opinion by which every community would, in the last analysis, care to be judged, and who form the basis upon which

the enduring prosperity of every community must be founded.

While upon the surface there may not be unanimity of judgment, there is a decided opinion expressed and indicated upon the several points. The first and leading impression from reading these replies is, that it would be well worth while for churchmen and press managers to take time for serious self-examination and earnest consideration. Those who are responsible for the confessedly two greatest teachers in the world have mutual and imperative obligations, the force of which might be increasingly revealed to and impressed upon them by looking into this mirror.

The prevailing opinion is that the tone of the press toward morals and religion is not high; not even "good." But it is not low; only a small proportion of secular papers and periodicals are so classed. "Medium" seems to be the general impression produced upon the minds of these readers. The "treatment" of moral and religious matters follows about the same classification. It is significant that the so-called "editorial page" is not classed high in influence. Less than one-third of the readers say that they are able to keep up fairly well with general religious news through the reading of secular newspapers and periodicals. This, it must be remembered, has no reference to what may be termed the technicalities, for which recourse must necessarily and properly be had to the reli-

gious press. But it has to do with the treatment and presentation of general religious news, which the secular press is as much committed to give, in due proportion, as to give the news of any other phase of life.

Some guide is given to the kind of "news" and of special features desired. News regarding social service is naturally the most desirable, while the purely "local" takes the lowest place. Missions and "Reform"—which is a species of social service—rank of equal interest. This is very significant of the change of attitude brought about by the world-movements of the day, which have compelled and must continue to compel a wider and wider world vision and world interest. Recalling the almost *nil* value of mission news in the very recent past, that it now takes equal rank with "Reform" movements at home, and is a close second to "social service" with its compelling appeal, is eloquent of the rapidly-approaching era of world neighborliness and service.

It is also very suggestive that a decided majority of replies favor treating the press, so far as "business" is concerned, on a business basis; while there are many more whose ideas are taking form, although not fully settled, in the like direction. Nothing is quite so valuable for mutual understanding and confidence as for one to approach the other on the plane of self-respecting independence. When the church as a whole assumes that attitude in "business" mat-

ters to which it is not only entitled, but which it should jealously maintain and guard, its influence will be increased and its power amplified.

Closely allied with this is the "social" relation between the church and the press. The amenities and courtesies of life are not mere veneers; they are of the essentials to character and usefulness. The church and the press are the chief agencies for social uplift, moral progress, and the cultivation of those principles of religious life without which society and state cannot possibly live. They must observe those conventions toward each other without which mutual respect is impossible and mutual service for the common good is seriously impeded. Men engaged in like enterprises naturally interchange experience and suggestion, exchange civilities, and express to each other their sense of gratitude for contributive service. The church has much to learn just here. The French epigram, "To understand is to pardon; to understand is to love," has its forceful suggestion to churchmen who desire a higher appreciation on the part of the press of the church's work and importance.

The preference of the laymen, expressed in these questionnaires, is decidedly in favor of a generally prevalent tone of sympathy on the part of the Press toward moral and religious matters than for having some columns set aside as a sort of water-tight religious compartment. Newspaper managers would do well to consider

carefully, in light of the opinions expressed by these intelligent, responsible and supporting patrons, whether such excrescences as many of the comic supplements, for instance, could not profitably be done away with; and whether the demand for higher class repertorial service so far as religious matters are concerned should not be complied with. No newspaper would think of employing known incompetent persons to handle other specialties of importance; but too often little or no care is taken as to the competence of those to whom are committed religious and church assignments. The complaint of inaccuracy in dealing with church and religious matters is growingly insistent, and should be met by conscientious and honorable newspaper managers. In proper proportion, the religious public is entitled to fair treatment.

In answer to what is the most important criticism to be made upon the secular press, the replies are full of interest. Here and there comes a response well worth quoting. "A paper that is clean, pure and full of righteousness uplifteth the nation; such a one is The ——," naming his favorite journal. The counsel is given that "the conversion of editors" is the one thing most needed; but against this comes the statement from one of the largest patrons of newspapers in the country, a man of preeminent affairs, "It is the readers who are to be criticized, as they get the paper they like best." The responsibility of the editor, however, is emphasized.

"I do not know of a paper which has any real influence, except in those cases where the editor is known as a personality." And again: "The demand is for a real religious editor, interested in and known by the people"—this for the religious department particularly. The responsibility of the patronizing public is strongly enforced: "I am not disposed to criticize papers until religious people show interest in religion." "The trouble is, that church-members are more interested in business matters than in church work." "The papers will measure up to a higher standard when the readers manifest a desire for it;" and one of the big business patrons says, "If the Christian advertisers wanted it so, it would be done in two days."

There is a demand made upon secular papers, "to minimize evil and magnify righteousness"; "to revolutionize the policy with respect to the dissemination of the sensational and vile; to advertise good more and crime less." One reader says, "I believe it is right to consider religious development so valuable an asset in upbuilding the community and as a public measure that it deserves far more attention than it has had:" while a vigorous minister, from one of the western states, adds, "If the newspapers do not heed, give them the devil." Possibly a somewhat quieter writer thinks that newspaper managers should consider "that the church is the most largely and regularly attended organization in the world, and that its news therefore

would be most interesting to the largest number of subscribers of newspapers."

Many other pregnant quotations might be made. One gives the sentence of Ruskin as advice to newspapers: "that they should rather die as good soldiers than flaunt low standards"; while another, evidently weary, says, "I have learned to make no suggestions to newspapers." It is generally conceded, however, that newspapers must be managed with fair respect to the cash box; and that not many can be expected to lift up so high a standard in the face of general indifference as to play their heroic parts to "a beggarly array of empty boxes." The responsibility is recognized not to be on one side alone, and indeed not chiefly. If higher standards are desirable, and more and better attention is wanted on the part of newspapers to religion and the church, church people must make it known that they are interested in church work, and it is repeatedly expressed that "most of them are not." The secular press will not rise above the level of the professedly religious people of any community. "We should unite our efforts in the community and use newspapers intelligently."

Summary of Answers to Laymen's Questionnaire on Secular Press

How many publications do you regularly read? Total—7,029.

(1) Daily papers—Morning..... 467
" " Evening..... 464

(2) Weeklies 925
(3) Monthly magazines..... 1,232
(4) Religious papers..... 844

What is your impression of the moral tone of your daily newspaper? (Answer High, Medium, or Low.) High, 123; Medium, 219; Low, 51.

Are you influenced more by its editorial or its news columns? News, 222; Editorial, 83.

	Good.	Fair.	Very Indif.
What is its treatment of religious topics?	72	117	72
(1) In its news columns.....	100	160	97
(2) In its editorial page.....	96	128	122
(3) By special features.....	282	190	92
Is its religious news usually accurate?	369	273	96
Does it cover local religious news fully?	366	156	210

Are the announcements of Sunday services printed as news or advertisements? Total answers, 234. News, 90; Adv., 82; Both, 62.

Do you think the church should pay for its announcements as advertising? Yes, 195; No, 168. Total, 363.

Are you able to keep in touch with general religious news through your daily newspaper? Yes, 105; No, 281. Total, 386.

What kind of religious news do you most prefer to read—as to missions, reforms, personal notes about religious leaders, local churches, social service? Missions, 169; Reform, 169; Personal, 109; Local, 132; Social Service, 219.

Does your paper print any religious feature, such as a regular article upon laymen's work, or social service, or a sermon, or a Sunday-school lesson, a young people's column, a Bible-study department, or a religious "talk"? Yes, 261; No, 90. Total, 351.

Is this feature of interest to church people? If not, why not? Yes, 208; No, 47. Total, 255.

What suggestions would you make to your paper, in behalf of church-going readers?

Have you ever written to your paper, thanking the editor for any special service he has rendered the churches? Yes, 146; No. 250. Total, 396.

Don't you think that Christian laymen should commend and support the paper that stands for righteousness, and keeps its advertising columns clean? Yes, 396. Total, 396.

Which do you prefer in a newspaper, large space for religious interests, or a general moral tone and sympathy throughout all the pages? Space, 11; General tone, 338. Both, 336. Total, 675.

What is the most important criticism and suggestion you have to make concerning daily newspapers?

XIV

WRITING TO THE EDITOR

Very few readers relatively, write to the editor—probably not one out of ten thousand. Yet the alert editor wants to hear from his readers. He knows the danger of regulating the contents of his paper chiefly by the opinion of persons of his own profession, whose hours of labor often shut them off from association with the normal life of the community. It is through the post office that the average editor keeps in touch with the people who pay for the product of his labors.

So sensitive are newspaper-makers to the views expressed by their readers in writing that it is not uncommon for the policy of a paper upon important subjects to be altered by less than a dozen letters. Of course, the letters that weigh with editors must be manifestly fair, sincere and the expression of intelligent persons. The communications "inspired" by promoters generally betray their origin and so defeat their purpose. No sensible man will write to a newspaper anything that is not his own personal conviction.

The most direct route to influence in a newspaper office is by way of the mail bag. If you like an editor's news or editorial treatment of a subject in which you are interested, tell him so—

and tell your neighbor also. Is his attitude toward religion praiseworthy? Then say so. Has a reporter done a particularly intelligent piece of work in connection with a religious event? Let the editor know it. This inspires good feeling and is well worth while.

When a newspaper consistently does well by the churches, and stands for morality and good citizenship, it is but fair that the Christian people support that paper, by public utterance and private action. Local religious bodies, and ministers in their pulpits, may with propriety bear witness in behalf of a newspaper which conspicuously makes for righteousness. This is not only an opportunity for influence, it is, for the broad-gauge Christian man, a religious duty.

Contrariwise, when a newspaper violates the traditions of decency, when it serves evil rather than good, and when it scoffs or jests at Christianity, the self-respect of Christian dignity calls for an outspoken protest. It is not creditable to the manhood of Christian men that any public agency, such as a newspaper certainly is, should be permitted to do violence, without reason, to the deepest sentiments of a large and honorable body of the people, without suffering rebuke and taboo. Protestant Christian manhood lags far behind the Roman church in this particular. Once we learn to make our voice heard in editorial offices we may even expect to see the passing of the common sneers at the church, the ministry, the Sunday-school superintendent

and teacher, and other church workers. Immeasurable harm has been done by the carelessly-circulated idea that Christian leaders are hypocrites and that the church is a joke.

That the conscience of the American layman is becoming more sensitive upon this general subject, the Publicity Commission has abundant evidence. One instance is in point. A certain Pittsburgh paper printed a stupid and ignorant editorial attack upon religion. One of the strong men of the city examined that issue of the paper, and cut out of it the offending little editorial, and, in addition, all the silly, vulgar and vicious articles, as well as the manifestly fraudulent and disreputable advertisements, and pasted the whole on two strips of cardboard. No other comment was needed. The paper had spoken out of its own character, and that was rotten.

In matters of detail the editor may be written to with profit. Does his paper ignore religious news? Does he print only the trivial and sensational items about church life, ignoring the general march of their activities, and their important, principal constructive service? Say so, frankly and kindly. Send him an occasional "deadly parallel" from his own columns, showing how disproportionately he has used his space. Is he printing, quite innocently, an uninteresting religious feature, or an unrepresentative type of article? Candidly tell him so. Has he overlooked an important bit of news? He will be glad to learn it.

While it is the business of a newspaper to hunt for news, and not to wait for news to seek it out, yet every editor must depend upon the co-operation of his friends for a great deal of information. So in writing to the editor it is not enough to praise or condemn discriminatingly—tell him also the news that he is not likely to know otherwise. The cultivation of a sense of news values is a not inconsiderable reward for this form of public service. The man who has thus shown his good will toward his daily paper, is in an advantageous position for impressing his views upon the editor. Clearly, this is the most definite method of cooperating with the press open to the average reader.

The alert layman who wants to count in large ways for world-betterment, and who desires no personal praise or recompense for his Kingdom-work, should accept as part of his service the duty of writing occasionally to the newspaper which he reads, in order to reflect, so far as he is able, the normal Christian sentiment of his community.

Few developments of religious activity in America are more needed today than the creation of a vigilant, vigorous and vocal Christian consciousness, quick to honor the good and to condemn the unworthy. The most effective expression of that consciousness is through the offices of the newspapers.

XV

THE COMMISSION'S RECOMMENDATIONS

IN THE LIGHT OF THE INVESTIGATIONS WHICH IT HAS MADE

I. To the daily newspapers of North America the Commission on Publicity would suggest:

1. That every daily newspaper maintain an *organized religious department,* in charge of a member of its staff; even as it maintains an organized theatrical, sporting, financial, or society department. Only thus, in our judgment, can regular, systematic, proportionate and thorough attention be given to the wide field of religious interests. We anticipate the day when every newspaper will have a religious editor, as expert and as high-salaried as its sporting editor.

2. That within this department—the word "department" being used to designate organization, rather than space—*local religious news* will be covered as promptly and adequately as any other form of news.

3. That provision be made for the publication of the important *general news* of religion, from all parts of the world. Our correspondents point this out as one of the notable deficiencies of the daily press. General news of all

faiths and in all lands, news free from any taint of sectarian bias or special propaganda, and fully interpreted for the average reader, is appreciated by intelligent persons, outside of the church as well as in.

4. That some good *religious feature,* readable to anybody, but especially prized by all interested in Christianity, be run regularly. Whether this take the form of a general homily, of a religious interpretation of the day's news, of a Sunday-school lesson, of a column for young people's societies, of a course of Bible studies, or of a social service article, is for the editor to determine. Suitable material may be secured from local writers or from the syndicates. "Features" have come to stay in the modern newspaper; and if any, apart from straight news, are justifiable, those dealing with humanity's oldest and deepest interest are surely admissible. We would caution editors against the possibility of doctrinal or organization bias in all such features.

5. That a fair and intelligent and respectful treatment of the really important expressions of religious thought and activity be afforded on *the editorial page.*

II. To the Ministers and Laymen of the Churches, the Commission would recommend:

1. That they seek, by proper means, to *co-operate with the newspapers* in promoting the

public welfare. Both the church and the press are servants of the world. They should endeavor to help each other in this ministry.

2. That they encourage *publicity for the work rather than for the workers.* To inform the public upon the activities and messages of religion, in order to create greater interest therein, and to honor Christ and His Church, are the justifiable grounds for employing publicity. The newspapers can help turn men's minds toward higher things.

3. That they *seek close relationship with the makers of newspapers,* affording them all help possible in gathering proper news, and in keeping them informed upon the true state of Christian sentiment.

4. That they *bear witness* for whatsoever things are of good report in the daily press; and that they frankly testify against any publication which dishonors religion or injures the people.

5. That the business announcements of the churches—their location, hours of service, topics, etc.—be made public through the newspapers as *paid advertisements.* We would also commend all discreet efforts for presenting the claims of the gospel to a community through display advertising, in the newspapers, on billboards, etc.

III. To the Federal Council of The Churches of Christ in America, or to the International Young Men's

CHRISTIAN ASSOCIATION, THE INTER-BROTHERHOOD COUNCIL, OR OTHER APPROPRIATE REPRESENTATIVE CHRISTIAN ORGANIZATION, the Commission on Publicity would recommend:

1. That a *central Publicity Bureau* be maintained, to which news agencies and newspapers may apply, by day or by night, for latest information upon news affecting any of the American religious organizations, in North America or abroad. The purpose is to further the accuracy and interest of religious news. The fact that such a Publicity Bureau would represent equally all the denominations would insure its freedom from sectarian bias. Obviously, it would be improper to utilize such a Bureau to exploit the particular organization maintaining it. The statistics of all religious organizations, the names and home addresses of all foreign missionaries, the essential data concerning important religious developments, all would be on file with this Bureau, and accessible to all purveyors of news without cost. If photographs are supplied, this could be at the price of production. Occasional bulletins of information could be issued to the press if necessary. Merely as the church's recognition of the unique mission of the press, and as her guaranty of willingness to cooperate in all proper ways with the press, we believe such a Publicity Bureau, if intelligently and responsibly conducted, would justify itself.

THE RELATION OF THE NEWSPAPER TO RELIGION. *

By Talcott Williams, LL.D.,
Dean of Pulitzer School of Journalism.

The newspaper's first duty is publicity. The relation of the newspaper to religion is the same as its relation to all the beneficent agencies of society, namely, accurately to chronicle the evidence as to their work, their defects and the verdict of society. The newspaper must be loyal to these exactly as it is loyal to the state and supports and supplements the enforcement of law, but also is vigilant to get the sunlight of publicity. It is one of the great sanitary forces of modern society, playing upon every agency of government. Exactly as the daily newspapers stimulate, report, criticise and supplement the education of the state; exactly as they are taking part in a great campaign, like that against the white plague—which has placed this country in a single decade in advance of any other, in its vigilant conflict and contest with this evil—so with reference to religion, and above all, to religious organizations. And, the instant I say this, you will realize how true it is, as the Supreme Court of the United States has

* Address before the Men and Religion Congress, Saturday morning, April 20th, 1912.

said, that when we come to the test of the activities of society and bring them to the bar of moral judgment, the standards which we must apply are those of Christianity.

In looking over this Report I see the suggestion here and there that there is a certain alienation and antagonism between the church and the newspaper. Possibly it has been forgotten that I represent the only calling which goes to church as a matter of business. The young reporter is the only part of the youth of a great city who is assigned to the task of going to church on Sunday morning and listening to a clergyman—even though his reports do not always make it plain that he has fulfilled his duty in that respect. How many laymen are there who ever make it their business and duty for weeks together regularly to attend ministers' meetings? I have never seen any laymen at them except reporters.

You accept without hesitation the duty of publicity when it sheds light upon what is beneficent, what is desirable and desired; but there is a protest against any publication which relates to the shortcomings, or still worse, to the rare and occasional instances of evil within the church. But the reporter is not the only man whose business is to pass untouched the noble working of each institution, and to seize upon its peril to society. It is not the family that sends its children to school that is visited by the truant officer. The family whose children

are all well never puts upon its doorposts and lintels, as the Passover mark was placed there of old, a label to mark the peril within for those without. The work of a newspaper in this respect does itself credit in that it helps to maintain the high standard of the church. For all of us are the better for transparent lives through which the light can always shine; and if there be anything there which casts a shadow, it is for the welfare of society that it should be known.

Publicity acts as a deterrent. Only those who are in contact, as the newspaper man is, with the great body of fact can know how much is mercifully concealed by the newspaper. There are denominations which resent publicity so bitterly that newspapers hesitate; and it is true also that where this is the case we cannot feel that standards are so high as in denominations that gladly say: "Let the worst be known." There is enough of the best to make certain the verdicts of society, and it is better that the conviction of sin should come in society as it comes in the individual; because in the form of the common conscience of society there has come the knowledge of evil. This perpetual purifying work goes on through society.

To indicate a single pregnant and pertinent example of the fashion in which advertising both registers and creates great national changes I would remind you that, thirty years ago out of twelve religious advertising pages, ten were

devoted to patent medicines. Today, of the dozen, eight to ten are given to healthy food. The great national change involved in the increase of food advertisements and the decrease in the advertisement of patent medicines marks both the result of publicity and the growth in the sanitary conscience of the nation.

Now, the difficulty of all this, in the relation between the church and the newspaper, is that the church has never been conscious of its need of advertising, and has never been willing to do its full duty at two points. In the first place, every Christian who buy's a newspaper, and every Christian who answers an advertisement in a newspaper, has cast a vote for that newspaper. If it is a bad newspaper, he has cast a vote in favor of bad journalism. If it is a good newspaper, he has cast a vote in favor of good journalism. If Christian men were to realize this responsibility and to act upon it, and never buy a newspaper they morally disparage, the press of the United States would be Christian tomorrow. For the newspaper is what you choose to make it. It is what its readers desire, and while in every newspaper office there is a perpetual, practical religion of desiring to make a newspaper better, of desiring perpetually to discharge on a higher level and with more efficiency the great needs of the newspaper, there is not from the Christian world that response which one has a right to demand.

To pass from the field of daily journalism to

that of weekly, there is not a single one of us who has not seen, on drawing tables, weeklies and monthlies which we knew ought not to be there in a Christian home, and this is true of the whole range of periodical literature, daily, weekly, monthly. Three-fourths of the millions of church members, if they did their duty, could make the press what it ought to be. And let me add, the press is just what they do choose to make it.

In the second place, so far as publicity is concerned, the church does not do its duty because it does not organize. This report, has in it a proposal for a Central Publicity Bureau for every city. I make a still further suggestion. Every theater has its advance agent, every great department store has its highly paid staff of men who are engaged in writing advertising. Every corporation today has its publicity bureau. There should be, in every denomination, in every American city of the first rank, an advance agent of that denomination. In a city like New York, he ought to be paid five to ten thousand dollars a year. He ought to have a sum of ten thousand or fifteen thousand to run his office and carry on the work. In short, it ought to represent a budget of $20,000 a year, and then, when that was paid, there would be paid, possibly, three times what the choirs of some churches cost now. And I am perfectly certain a publicity agency of that sort, properly handled, with discrimination and discretion, is

what the public desires, and would produce a result which would amaze every man today.

The ideal society which Christ pictured was one in which all things should be revealed, that that which was proclaimed in the chamber should be proclaimed on the housetops: a society in which the dealings of the community should be known to all, because all alike are responsible; and the final time of the approach of the sanctified world will be when it is true of the journalism of the world that, "the Lord gave the word and great was the company of those who published it."

THE RELIGIOUS PRESS

By Bishop E. E. Hoss, D. D.
M.E. Church, South

The Church of the living God, being itself a living organism and not a dead machine, is bound to change the forms and methods of its activities to suit the constantly changing conditions of the passing ages. The notion that in the beginning of its history it was furnished by its divine Founder with a fixed and unalterable polity, good for all lands and for all ages, is flatly at war with the teachings of holy Scripture and with the dictates of common sense. Inside the unbending limitations of general principles the church is always free to shape itself and to organize its instrumentalities in accordance with the conclusions of its own enlightened judgment. Otherwise it would speedily become a fossilized anachronism and a useless cumberer of the ground. Where the spirit of the Lord is, there is liberty.

In apostolic times the sermon, rather the homily or informal religious address, was the chief vehicle for the propagation of the faith; and in any program that may at any time be framed it will continue to hold a position of commanding

importance. It is still and always true that "faith cometh by hearing, and hearing by the word of God." Any attempt to eliminate the preacher is sure to end in disastrous failure. But at a very early date the church also sought to give a literary expression to her treasure of truth. The apostolic letters, the four gospels, and other books of the New Testament were its first output of this sort. Suppose—if such a thing can be supposed—that these primitive documents had never been written, or, being written, had never been transcribed and circulated, what would the result have been? No matter what view may be taken of their intrinsic authority, it cannot be doubted for one moment that they have had a tremendous influence on the course of all subsequent times. Of the Patristic literature not so much can be truthfully said. The most of it, in sober fact, is dreary stuff and makes no direct appeal to our hearts. Yet it is not without value as an authentic record of the movements of the early Christian mind in its efforts to assimilate and to reproduce in other forms the great deposit committed to its keeping by the Lord and his apostles. Much the same comment may be made concerning the mighty medieval theologies. Though seemingly out of all relation to the twentieth century, they are at least the intellectual and spiritual background of the current systems of thought.

When the printing press came in the fifteenth

century, the church took hold of it quite as vigorously as it had before taken hold of the pen. It was not merely the great works of classic Greece, newly risen from the grave, that thus got a new lease on existence, but it was also Erasmus's edition of the Greek Testament and kindred volumes that were scattered abroad as if upon the wings of the wind through the whole of Europe to become the spring and source of all sorts of reformations, revolutions, and recreations. The Protestant leaders, by an instinct that was almost inspiration, saw their opportunity and grasped it. Martin Luther, who had a hundred religious earthquakes locked up in his sturdy German heart, literally sowed down his native land with books, pamphlets, and broadsheets. His most symbolic action was throwing the inkstand at the devil. With the aid of Lucas Kranach, moreover, and other devout artists he scattered thousands of effective cartoons, and thus did for the papacy much the same sort of work that Nast did for Tweed and Tammany. Later Protestants have not been wise enough to follow in any considerable measure the lead thus given them. It appears to be only the organs of political parties that in our generation know the value of homely pictures for defense and attack.

What if Luther had been in command af a daily paper with the circulation of the *Herald* or the *Times?* He would have made its columns fairly burn with invective and appeal. But the

day of the daily paper was not yet. Three centuries were to pass before it should be born, and still another before it should make a full exhibition of its potencies. Indeed, it is only within the memory of living men that it has been enthroned in the very center of the multitudinous forces of civilized life. For good or ill, the public journals of the world are now the chief vehicles, both for the wide dissemination of knowledge and for the forming and solidifying of the opinions and convictions of mankind. And I say this in spite of the fact that they pour out from day to day, in addition to much that is illuminating and elevating, a vast flood of matter, of which the best that can be affirmed is that it is empty and meaningless, even when it is not foul and unclean. The mightiest man of this era is not the preacher in his pulpit, mighty as he is, nor the professor in his chair, nor the ruler in his exalted office, but the editor in his littered sanctum. I do not mean to assert that he is the most conspicuous man; for more and more, unless the first letters of his name are Henry Watterson or Theodore Roosevelt, his personality fades into the background and his influence becomes impersonal and pervasive. All the same, however, he makes a contribution, the significance of which cannot be overestimated, to that vast aggregate of thoughts and impulses that dominate and direct our whole complex social order.

But what shall be said of the specially reli-

gious newspaper? This, first, that it is even more modern than the secular sheet. The church was slow, surprisingly slow, to avail itself of the help of this arm of power. The first religious periodicals, all of which, as far as I am aware, were also denominational, came into being within the nineteenth century. The evolution through which they have passed in so short a period of time has been truly wonderful. In the outset they were all somewhat crude in conception and narrow in scope and aim, being designed solely to advance the interests of the particular Christian bodies that they severally represented. Gradually, however, they have widened their range until they now endeavor to take cognizance not only of everything that pertains directly to the kingdom of God, but also of all that takes place in the world. The best of them furnish in condensed and attractive form admirable synopses of whatever important occurrences are going on in any part of the world. At the bottom of this process of expansion there lies a great and true thought not always explicitly and consciously apprehended —namely, that the Lordship of Jesus Christ extends not only to the houses in which He is worshiped, but also to the marts of trade, to the halls of legislation, to the seats of learning, to the museums of art, and, in fact, to whatever touches the welfare and progress of the race. He is the answer to all the questions that perplex and disturb the brains and hearts of in-

dividual men and nations. He is the illumination of the mysteries of history. He is the interpretation of the moral order of the universe. With good right therefore, the papers that stand for Him may claim that nothing human is outside the lines of their treatment and discussion, and may insist that, properly viewed, there is no real distinction between secular and sacred things.

Yet all truths, the highest as well as the lowest, are capable of distortion and perversion, and this one has suffered not a little at the hands of professedly religious editors who have sought to effect the cancellation of the lines between the sacred and the secular, not by lifting everything to the level of the sacred, but by dropping everything to the level of the secular. This will never do. We must strenuously insist that over however much territory religious papers choose to spread themselves, they must not forget their true center of gravity. Some of them unfortunately have made that very blunder. I could name several were it proper to do so—but I am naming no names—which, after long and honorable careers in the service of the King and the kingdom, have so completely altered their tone and spirit that they differ in little from the journals that are unblushingly of this world.

The cure for such deflection from "original righteousness" is to be found in some sort of ecclesiastical control. Let no man start at such

a proposal. The individualism that resents every sort of outside supervision is likely to blossom out into bumptious egotism. The church, though not infallible, surely has some rights and some wisdom. For example, it has the right to exist and, therefore, to the full use of all the means and appliances of existence. Believing, moreover, as I do with all my heart, that a true and vigorous denominationalism is in no wise inconsistent with a true unity, and seeing, as any man with two good eyes must see, that, rare exceptions granted, nobody in the world is deeply interested in the universal propagation of the gospel except the people who have decided denominational preferences, I must insist that, for the present at least, the religious newspaper must be under the patronage and direction of some church. Rightly or wrongly, denominationalism is here, and is here to remain for a long time. To go farther in my frankness, I am ready to avow that the dream of a world-wide and all-embracing Church, gathered into visible organization, does not appeal to me. I neither look for it nor pray for it. The general decay or dissolution of the existing communions would mean chaos. As a matter of course, there are scores of little bodies that cannot justify their continued existence except in the court of prejudice, though nobody has a right to compel them to dissolve. I am not referring to them when I say that no greater calamity could befall the world at the present

time than the extinction of any one of the great churches that has nobly stood for some vital aspect of Christian doctrine or for some important feature of ecclesiastical polity.

Now, the two great ends for which the churches create and maintain religious papers are, first, the diffusion of correct information concerning the church's varied enterprises and activities; and, secondly, the thorough discussion of all the drifts and tendencies that, either directly or indirectly, affect the success or failure of the church's mission. To what source can we now go for accurate information of the sort that I have mentioned? To get it out of the secular papers is plainly impossible. Even when they are friendly, as, I am glad to say, they often are, they have neither time, space, nor capacity for such a task. They do not know the language of Canaan and cannot learn it. Is there any one here that doubts this assertion? If so, it is simply because he has not taken the pains to note how sad a mess is made in the reports of the proceedings, say, of our conferences, conventions, synods, and assemblies. Protestants especially have much of which to complain here. Our brethren of the Roman church are more fortunate. Perhaps it were better to say that they better understand the way of access to the offices of managing editors. One thing I know: they fill more space in a month than Protestants do in a year. Nor do I blame them. They have a perfect right to look after

their own; and if they get the better of us, the fault is ours.

But we need our own religious papers, not only as news gatherers and distributers, but still more as organs of defense for the tenets in which we believe and of attack against the things that put in peril and jeopardy our most precious spiritual possessions. To create and maintain such papers as will be capable of meeting these high demands, we must be lavish in the use of men and money, both of which are hard to get. The men are scarcer than the money. Wherever found, they should, if need be, be pressed into service. They must possess native ability, comprehensive erudition, the capacity to express themselves in from five hundred to one thousand words, the Christian gentleness that hates strife, the Christian courage that will not shirk a fight when it is called for in the interests of truth and righteousness. Whatever these men need in the way of material aid should be furnished them without stint. We endow our colleges; why not our newspapers? Whether by endowment or regular contributions of money, however, we should put them on the highest level of effectiveness.

And, finally, when these papers have been made, there still remains the problem of putting them into circulation. It will not do to say: "Let them sink or swim, live or die, survive or perish." We must see to it that they swim, live, and survive. By some method yet

to be discovered we must place them in the homes of Christian people and, beyond that, wherever else they are likely to do good.

The man who can tell us how to make the papers and how to get them into circulation is the man for whom we are looking and for whom we should be justified in praying. Is he not somewhere hidden among the stuff? And may we not hope that he will come forth in answer to our prayers? We have had great editors and great publishers, and we have them now. But the new age calls for some new and higher departure and for men to lead the way.

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